Division I

Section 7

RESERVE
STORAGE

The Missionary Herald

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THE symbol of the Pilgrims which makes our cover picture this month is not quite so familiar as the Rock at Plymouth or the Signing of the Compact in the *Mayflower* Cabin, but it breathes the very spirit of their great adventure. "This is the victory that hath overcome the world, even your faith," is the word that reveals the secret of their power. The Pilgrim Monument at Plymouth rightly exalts that factor in their history as it lifts to crowning eminence the heroic figure of Faith: Faith, of unflinching front, of far-seeing eye, and of upward-pointing finger.

Faith Is the Victory

"If thou but suffer God to guide thee,
And hope in him in all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee thro' all evil days."

The Pilgrim Tercentenary comes opportunely. Its message fits the time and the need. It brings a silent but scorching rebuke to tempers that are self-centered and complacent today. There is also challenge in this memorial celebration, challenge and appeal; and strong encouragement and pledge of victory to reborn Faith.

For our loved and honored fellowship of churches, their pastors and peoples, their tasks of ministry at home and abroad, their outgoings of purpose and performance, December 20, 1920, is a date to magnify and to vitalize. It should be made to point forward more than back. As the heart of Bruce was flung far into the thick of battle, that Scotsmen might not dare to falter, so may our Pilgrim heritage become at this critical hour the talisman of a fresh and conquering advance.

THE agreement—not secret, we are told, but so concealed that only after several months' existence has it suddenly slipped out into the light—the agreement between England, France, and Italy, which assigns their several "spheres of influence" in the Turkish Empire, is a surprising and saddening revelation at this time when we are hearing about new and "open" diplomacy.

Parceling Out Turkey

For back of the thinly veiled pretense of working for the welfare of the country and for the peace of the world are the old, unlovely figures of conquerors dividing the spoils. Each must get his portion; though, to be sure, England's portion is left undefined—presumably what is left after France and Italy are provided for, and Greece is satisfied.

There is not much of cheer or forward-looking vision to this document. The problems of adjustment between the different races and religions of that disturbed land; the allaying of the jealousies and suspicions that are rife; the providing of those just and righteous foundations on which ordered government may rest—these things are little dealt with; it seems doubtful whether they have been much regarded. The interest of the conquerors is what obtrudes, and it promises a continuance of hostility and even violence in the path of its attainment. It is hard to see any promise of peace and prosperity in the grasping agreement.

What is to be the outcome of it all upon relief and missionary work is not clear. America has a big stake in this problem: over five hundred American workers of one or another class, whose safety is a matter of concern; millions

of dollars' worth of American property involved; and a prestige and influence which should count immeasurably, for the remaking of that part of the world is imperilled and possibly to be destroyed by the setting up of these new foreign overlordships. It is a serious hour for America's influence in the Near East.

Are the Armenians to be Annihilated?

THE sufferings and the dangers of the Armenian people have been a frequent subject of remark in the *Missionary Herald* for well-nigh all the one hundred and more years of its publication. Never, we soberly believe, was that outraged people in more desperate plight than at this very juncture. Whichever way one looks, it is dark and growing darker.

The Armenian Republic in the Russian Caucasus has now, besides the Turks, the Kurds, and the Tartars, an added enemy in the Bolsheviks, who are seeking to invade the country and to bend it to their own schemes. The persistence not only of the republic's government but of its people's life is imperilled. They are fighting adversaries on every side.

The Armenians in Cilicia are being left in the lurch by the retirement of the French into Syria, and their evident purpose in leaving the land to restore it to the Turks. The French are driving out from their places of refuge the disarmed and helpless Armenians, who, as they have fought for the French against their former oppressors, are now to fall into the hands of the Turks again for fresh atrocities, inspired by an intensified hate. The fall of Hadjin and the massacre of its inhabitants, which the press reports, are what may be expected to happen at every place in that wide area of Cilicia where Armenians have huddled in the panic of these war-driven years.

If now, in such a situation, President Wilson shall announce the boundaries of a separate Armenian state within the former Turkish Empire, which boundaries it was left to him to delimit, what likelihood is there that Turkey will tamely submit and allow the creation of such a state? Rather it is to be expected that, with no adequate provision to enforce and protect such a division of territory, the Turks, in an outburst of fury, will leap to exterminate every Armenian they can reach.

Experience has taught that unexpected deliverances sometimes come when the hour seems darkest. So we hope and pray that a way of escape may be found for this down-trodden and despoiled people. If only America, whose generous gifts of money and of workers have kept alive these persecuted Armenians through war years and since, would rise up to intervene in their behalf, the impending disaster might now be stayed. But the course of present events here, as in Europe, is ominous indeed.

The Famine in China

LETTERS from China such as appear in the Foreign Department of this issue furnish confirmation and particular illustration of the appalling famine conditions which exist now over wide areas in several northern provinces. Cabled reports in the public press have called attention to the present distress and the impending desolation if relief is not secured. Prompt action has followed these reports. The Red Cross has begun to function; shiploads of supplies are already on the way; the *Christian Herald* has started a relief fund with government approval and aid, which looks to the raising of at least a half-million dollars. China herself is astir with an unprecedented concern of her officials and representative men to provide ways of help. Foreign interests in China are also coming to the rescue. Far-seeing plans are forming, such as the construction of a much-needed highway, to combine relief with self-help. Earnest effort is being made to handle the situation economically and efficiently.

Our missionaries report what they have seen and learned. Their letters are first-hand documents, and make vivid the reality and desperate urgency of the need. The disaster affects our mission fields, and our workers cannot escape the added burden. "Nearly our whole evangelistic force," writes Mr. Galt, of Paotingfu, "and a corps of capable volunteer laymen have worked hard for three weeks, distributing about $12,000 worth of seed wheat to something like 15,000 very poor peasants. The autumn rains have come, breaking the twelve-month drought." These workers would be much cheered and reënforced by contributions, that they could personally administer as individual cases press up to them for help. If any of our readers, in addition to their regular missionary giving, are prompted in this Christmas month to do something extra for the starving men, women, and children round our mission stations in Chihli and Shantung, their gifts, sent with such direction to Frederick A. Gaskins, Treasurer, will be promptly forwarded to these missionaries, who are closest to the suffering millions.

A Missionary Leader of Former Years

THE death at Los Gatos, Cal., November 3, of Rev. Americus Fuller, D.D., will recall to our older readers a figure of power in the development of the Turkey missions a generation ago. Dr. Fuller was born in Jay, Franklin County, Me., November 1, 1834, was graduated from Bowdoin College (1859) and Bangor Seminary (1862), and was ordained at Hallowell, Me., the same year. After a pastorate there of four years and at Rochester, Minn., of eight years, with his wife he sailed to begin foreign missionary service with the American Board in 1874. They began their work in Aintab, that city of Central Turkey with which their names are indelibly associated.

AMERICUS FULLER

After the first furlough, in 1882, and a brief release from missionary appointment, they were reappointed in 1885, and designated to the Western Turkey Mission. Within two years, however, they were restored to their former field, and Dr. Fuller became professor and then president of Central Turkey College, where for eighteen years he wrought himself into the life and development of that center of light and leading. Physical infirmities compelled withdrawal in 1905, when Dr. and Mrs. Fuller returned to this country and settled at Los Gatos. Five years later, Mrs. Fuller was called to the heavenly home, whither after ten years more her husband follows.

From a letter of Rev. M. G. Papazian, of Fresno, Cal., we take the following words of tribute: "I first knew him as my teacher in college; later, when I was connected with the faculty, as my president; again, as a fellow-worshiper in the great church in Aintab which is no more. He was one of those men who say little, but do much. Having arrived at the field at an unusually advanced age, he never conquered his adopted language; but he did not have to be a fluent speaker to be an effective preacher. His simple talks, proceeding from a deep mind and out of a deep life, did the work. He was a man of thought and judgment. No missionary within my acquaintance in Central Turkey equaled him in clarity of thought and perspicuity of judgment. He saw things aright and judged them correctly."

An Illuminating Questionnaire

A FEW months ago, by direction of the Prudential Committee, a questionnaire was sent to each of the 114 stations of the American Board. The purpose was to find how far the

capable graduates of mission training schools were being used in evangelistic work in their districts. Various questions bringing out one and another aspect and bearing of the situation were presented. Replies have been coming in, till at present a few more than a half of these stations have been heard from. Disturbances in Turkey have naturally brought meager reports from that land. Two or three others of the missions have not yet replied, but from the answers received some interesting facts have developed.

One line of questions put to the stations was as follows: "How many native evangelists are you using? How many are supported out of appropriations from the Board? How many through special grants from friends in American or other Christian countries?"

The Zulu Branch of the South Africa Mission reports twenty-one evangelistic workers, with only one supported by the Board, that is, out of the regular appropriations of the Board. The majority are supported by the native churches themselves; less than a half-dozen by friends in America. The Rhodesia Branch reports at least ten in evangelistic work, only one supported out of the Board's treasury. West Africa has about 150 evangelistic workers, the bulk of them being supported by the native churches; only twenty by regular appropriations of the Board. The Marathi Mission of India, which makes a fairly full report, records ninety-three evangelistic workers, thirty-six of whom are supported by the Board. Ceylon has twenty-six, eight of whom are supported by the Board. North China, with two stations unreported, names 131 evangelists, of whom thirty-six are supported by the Board. Seven out of twelve stations in Japan report thirty, of whom eighteen are supported by the Board. Mexico, Spain, Czechoslovakia, and the Philippines report fifty-one evangelists, all of whom are supported by the Board, save in the case of Czechoslovakia, where American support is but partial. Summing up these replies: of the 634 evangelistic workers reported, 268 are supported by the Board.

It may be a surprise to some of our readers to realize that almost two-thirds of the native evangelistic force is maintained by the native church; that is to say, that the outreaching effort of the missions is largely in native hands, if not under native direction.

A Second Question

To the question, How many more native evangelists than the stations now have are available and could be placed effectively by January 1, 1921, were adequate funds in hand? the stations report a total number of 167 available; moreover, they give the names of these men, indicating that it was not an estimate but an actual reckoning that was made. The total cost of meeting their salaries, not including some general expenses, would be $37,762. In some cases, this cost is remarkably small. The Marathi Mission, for example, with at least twenty-seven men who could be used, sets the cost as only $2,160. The Philippines would need $4,200 for fourteen men. Shaowu could place three at a cost of $600. North China would need $3,860 for sixteen.

These figures are of interest in themselves and as indicating how thoroughly the missions analyze their situation, reckon their workers, and estimate the expense involved. They are impressive, moreover, as indicating what must be the way of development in all our foreign fields—the enlarging use of the native arm. While many of these available evangelists are presumably not highly educated or qualified for tasks requiring judgment and administrative skill, and while it is altogether likely some mistakes and even losses would be incurred through so loose an extension of evangelistic effort, yet it is clear

that such experiments and adventures must be made if the native church is to develop initiative and responsibility, and that in the long run a more stable and more efficient church will so be attained. But in the present financial situation of the Board, with its unsolvable problem of how to make prospective receipts meet present needs, what chance has it to authorize these mission fields to make use of the available men who are ready to enter the vineyards?

"Donations" Will Disappear

IT is certainly no cause for unmixed regret when donations to a mission board become so numerous that it can no longer acknowledge them in its magazine. That is the situation now with the American Board. The mounting cost of paper and printing have during recent years steadily increased the deficit on the *Missionary Herald*. The composition of the pages of "Donations," with their smaller type and their columns of figures, is twice as expensive as in the case of ordinary text. The general adoption by the churches of the apportionment plan, with its periodic remittances, makes for such an accumulation of receipts in certain months as heavily burdens the Treasury Department in the preparation of the "copy," and delays the issue of the magazine. For these and like reasons, the Prudential Committee has decided to abandon the custom of printing "Donations" in the *Missionary Herald* after the December issue, and to limit the acknowledgment to a personal receipt sent to each one who remits a gift. A new form of receipt is being devised that shall indicate the character of each donation received, and form a sure check as to its rightful handling and use. We feel sure that many of our readers, as well as the officers of the Board, will miss the traditional portrayal of receipts from churches and individuals, but the pressure of the times compels the economy. And we rely on our constituency to make it sure that the lack of publicity does not lessen the gift.

Death of Mrs. W. W. Peet

OUR missionaries in Constantinople, in these days, are dwelling in the midst of situations that keep them distressed of mind and burdened of heart. An added sorrow came to them, on October 20, in the death of Mrs. W. W. Peet, the beloved wife of the treasurer of the Board's Turkey missions. Mrs. Peet (Miss Martha H. Coolidge) was born at Hunter's Point, Long Island, N. Y. In her girlhood she moved to Lincoln, Neb., where she became the wife of Mr. Peet, and went with him to Turkey in 1881. There he entered upon his responsible duties, and there they have made their home and exerted their wide influence for nearly forty years.

To her husband's personal and official contribution to the welfare of all the stations of the four missions and of hundreds of missionaries, Mrs. Peet added the hospitality of her home and her warm, personal interest and good will. Quiet and inconspicuous in taste and temper, she became not only a supporter but a guide of the better life of Constantinople; a tireless worker among the women; a leader in relief work; her influence was felt both in Robert College and Constantinople College, and in those official and semi-public circles into connection with which she was brought as the wife of the representative American citizen of the capital. The deep sympathy of a host of admirers and friends in this land will go out to Mr. Peet in the bereavement that has come; still more tender and intimate have been the expressions of grief from all classes of people in Turkey.

Flowers came for the funeral service from many organizations in Constantinople, like churches, schools, orphanages, the Y. W. C. A., of which Mrs. Peet was vice-president, the Y. M. C. A., Red Cross, Near East Relief, etc.; the offices of the three

latter bodies were closed during the time of the funeral, and their automobiles were placed at the disposal of those wishing to attend the burial. At the church building in Pera, where Dr. Gates made the principal address, Professor Bezjian, the head of the Protestant community, led in the Lord's Prayer in Turkish, and was followed by the large audience. The Armenian patriarch and one of his bishops had an important part in the ceremony; the Greek patriarch was officially represented. The burial was in the Protestant cemetery at Ferekeuy, where many of Mrs. Peet's missionary associates rest.

A New Leader for the Woman's Board

So close and cordial are the relations between the American Board and the Woman's Boards that whatever affects one is the concern of the other. We would therefore express a word of pleasure and high anticipation upon the election of Mrs. Franklin A. Warner to the presidency of the Woman's Board of Missions, at the recent annual meeting at Montclair, N. J.

After fourteen years of able and devoted service, Mrs. Charles H. Daniels felt that she must decline reelection and be released from the responsibilities of the presidency. As she remains upon the Board of Directors, her wisdom and experience will still be available, and her presence not altogether missed from the circle at the Congregational House.

Her successor is specially qualified for the post because of an extended visit to the mission fields of Asia and a large and growing acquaintance with the missionary force and the home constituency, the latter of which has been cultivated the last three years by wide-reaching and almost continuous speaking upon foreign missionary matters before all manner of church organizations. Through her connection with other woman's interests of national scope, and her social relationships and church activities in the vicinity of her home in New York, Mrs. Warner has acquired knowledge, outlook, and influence that will be of immense advantage in the service of the Woman's Board, to whose highest office she has now been chosen.

Questions Answered Here

How many missionaries has the American Board; what are they all doing; how would you send a package of picture cards to a missionary in Shansi; what would be the postage; what's the difference between a *sen* and a cent; what recent events have changed the whole situation in India; how much was the total income of all the Protestant foreign missionary societies of the world last year?

These and hundreds of similar questions are all answered in the sixty-four pages of the Year Book of Missions for 1921, just off the press. It includes in its view the workers and the work, the facts and the figures of the American Board and the Woman's Boards, besides tables that show what the rest of the Christian world is doing on its foreign fields.

Careful attention is given to the make-up of this annual; to the compiling of its facts and to their display; to printing and pictures. The original cover design makes it attractive from the start.

It will be sent to any address, postpaid, for fifteen cents, by John G. Hosmer, Agent, 14 Beacon Street, Boston.

Where Religion and Business Mixed

MANY of our readers are interested in the status of property problems involved in the recent exchange of fields between the Congregationalists and Methodists South in Mexico. They deserve here a report of progress. A valuation was agreed upon early in the year, and our Methodist brethren have already begun the payment of interest upon the sum due the Board. As soon as they can se-

cure the power to transfer and receive property under Mexican law, the actual exchange of deeds will take place. At that time, the payment of the amount in equity due the Board will take place, and the legalities of the case will be fulfilled. The spiritual forces, however, which have been set in motion by the representatives of both Boards during their investigations and conferences will never prove a "closed book." The mutual respect and confidence, the just though businesslike attitude of both parties, the warm sense of fellowship in a common service—these will make for closer coöperation in helping develop the Evangelical Church of Mexico.

Toward this end, Dr. James D. Eaton, of Los Angeles, rendered conspicuous service. His knowledge of Mexico through years of life there as an American Board missionary, his long experience as treasurer of our mission before he retired from active service, his high sense of justice, his wisdom, tact, and friendliness—all these made such an impression upon the Methodist representatives that they have not yet ceased to remark upon the ease with which all saw "eye to eye" at their conference. We are glad in this public way to express the Board's gratitude to one who gave so freely of his time and strength to this deputation work, and who so conducted negotiations as to inspire to greater unity in spiritual work.

The Kobe Drive

In view of the campaign for enlarged resources for Kobe College, upon which the Woman's Board of Missions of the Interior has entered, we are glad to pay our tribute to the influence of the college, both in Japan and as an international force. Kobe itself, a great city, is unexcelled as a religious and social laboratory. The third generation of Christians is growing up there. Many of the churches are self-supporting and self-propagating. They show a Christianity assimilated and proven fitting to the spiritual needs of Japan.

Kobe College students, often from churchless country places, attend these active churches; they help in Sunday schools and lead schools of their own. They visit social welfare institutions, do temperance work, sometimes help factory girls or telephone girls.

The college creates friends for America in Japan. It perpetuates the early traditions of America's friendship. It cultivates the international spirit in its students. It instills in them the broader vision and the desire of helpfulness to other nations. And Kobe College women also help America. One, as matron of the Oriental Steamship Co., helps Japanese women starting for Hawaii or America to get a good start by knowing a little better how to live in the strange, new country.

One is secretary of the Japanese Y. W. C. A. in Honolulu. Another holds the same position in San Francisco, helping the good-class Japanese women to get acquainted with good-class American women, to their mutual advantage. Another Kobe graduate is evangelist for women in connection with a Japanese church in Los Angeles. So Kobe returns the blessings it has received to the country from which help has come to it, in addition to its widely growing helpfulness in its home land.

SOME ONE SAID, "FOREIGN DEVIL!"

They are not frightened as they once would have been. They are only curious, and they are ready to be friendly

PICTURE TEACHING ROUND PAOTINGFU

By Rev. FRANCIS M. PRICE

AFTER a few brief visits to outlying towns in this district, and when the spring annual meetings (station and provincial) were over, Pastor Chang and I began what proved for me the longest country tour I have ever made. We were gone thirty-eight days and covered a wide field.

I took with me my stereopticon, with nearly two hundred slides, which reproduced pictures by "the masters," all of them illustrating the Bible. I arranged them in groups under different subjects, so as to give the lectures unity. My experience on this trip has convinced me that the stereopticon has a very important place in our station work, so that I am planning to devote a great deal of attention to it.

We went first to Ta Wang Lu, an important village in Ting Hsien (county), where we were to have a "big meeting"! It was our first visit to the town, and the welcome surpassed anything I have ever seen, so far as outward demonstrations were concerned. Young men and boys came far out of town to meet us. Five young men carried large Chinese national flags; a large canopy, borne of six, and inscribed with Christian mottoes, fell in just ahead of our carts; and these, with the drums and

other instruments of music and a host of small boys, made a procession several rods long. As we moved slowly into the village, the streets were lined with men, women, and babies, all eager to catch a glimpse of the foreigners. A large tent had been erected, which would seat probably one thousand people, but this would not hold the people who surrounded us on every side.

On Sunday, Pastor Chang and myself preached, and the great audience stood for nearly three hours and gave unusual attention. The officials of the village were present; the boys of the public school came in uniform, led by their teacher, and occupied a place in the center of the tent; at my right was a group of demure maidens, students of the village school, and they behaved themselves quite well, save for an occasional scrap about seats. They were country folk, and many of them heard the gospel for the first time that day.

The lantern lecture in the evening was listened to by an audience composed chiefly of women; but although a policeman stood at the door to keep the men out, many of them managed to evade him and slip in. The reception given us and our message here was typical of the cordiality and enthusiasm with which we were received everywhere on this trip. The pictures were exhibited at thirty-two different places. Everywhere great crowds came to see them, and for the most part gave attention to the message.

The "old, old story" never seemed to me more beautiful. I have seen men stand for nearly two hours, after working hard in the fields all day, watching with entranced attention the successive pictures, and seemingly taking in every word of the beautiful story. What the total impression left on individual minds was, of course cannot be known; but one thing is certain —more than ten thousand people viewed the pictures, and there can hardly be less than five thousand who heard the story of how Christ came to us and of what he taught and did. We believe that these seven counties can never be quite as they were before we made this tour. For one thing, the believers were strengthened and encouraged, and so emboldened to talk more about the things they believe.

In Po Yeh County, the official invited us to give the lecture in his private court. When we went, we found him ready for us, "having called together his kinsmen and his near friends." The Christians were greatly pleased with this. The next day, in order to show his appreciation, after the manner of the Chinese, he sent us around a fine breakfast. It may throw a little light on Chinese customs to say that we had to pay the underlings who brought the meal to us, about two blocks away, two or three times the value of the meal for carrying it to us. Empty honors cost in China, as elsewhere!

At the little county seat of Shen Chai, we found unusual conditions. The teacher and headmaster of the girls' city school, Professor Pi (Bee), is a rare man. Six years ago I first visited this little city and held a series of daily meetings. He came in, after one of the services, for a private conversation on Christianity. He is now a deacon in our little church

A MOHAMMEDAN RESTAURANT

You can tell it by the sign — the water pot — which is a sign of cleanliness. Could you see the inside of the restaurant, you probably would cease to believe in signs. Authorities say that there are from four to twenty millions of these Mohammedan restaurants in China. They run most of the beef butcher shops, but handle no pork

there. Although he is teacher in the government school, he invited us to give the lecture to the girls, which we were forward to do. Before opening our lecture, a young lady seated herself at an old organ and played, while the girls sang, "Jesus loves me, this I know." Think of that! In a Chinese government girls' school, a lecture opened by the girls singing a Christian hymn! Six years ago I opened the first preaching place in this city and preached the first sermon ever heard within the walls! Now we have an organized church there, the headmaster of the school is a deacon, his lady teacher is an earnest Christian, and the pupils are singing our Sunday school hymns. And yet they say China is slow!

A COUNTRY CHAPEL AT MENG CHIA CHUANG

One evangelist has about ten of these chapels for which he is the pastor. You can see the pastoral care of these Christians is not great. Note the bell before the door

THE BOLSHEVIKS IN THE CAUCASUS

BY REV. ERNEST A. YARROW
Director General, Near East Relief, Caucasus Branch

Mr. Yarrow, connected with the American Board's educational work at Van, Eastern Turkey, after the siege of Van in 1915, came to America with the other American staff of the mission, arriving in October, 1915. In August, 1916, he returned to Tiflis and entered upon relief work in Eastern Turkey. In 1919 the then Russian government presented him with the "Vladimir Cross" for his service to Russian soldiers. Mr. Yarrow succeeded Colonel Haskell in the office of N. E. R. Director General of the Caucasus Branch on July 1, 1920. He had made a number of journeys to various parts of the district before he was placed in office, and probably no other American can speak with so complete an understanding of the Bolshevik situation in the Caucasus. THE EDITOR.

Alexandropol, Armenia, July 15, 1920.

IN trying to give you an idea of the present situation in the Caucasus, I stare at this sheet in a kind of bewilderment, and am almost discouraged from making the attempt. But something can be made from the fact that I am sitting in my little railway coach in peace and comfort, at the Armenian and Georgian border, waiting for an engine to take me on to Tiflis.

On the next track to me stand over fifty tanks of kerosene and crude oil, waiting to be hauled into Armenia as soon as the Armenians can rake up enough money to pay the Georgians for the same. This will keep the Armenian railroads going for weeks to come. Here is another "logical conclusion" of the experts knocked into a cocked hat. Two months ago they said that Armenia had enough fuel to run her ten days. She has kept going for ten weeks since then; and here is another visible supply for as long a period! The world experience of the past six years almost leads one to the conclusion that the "judgment of the expert" is just about as good as the "guess" of the man in the street!

I am in charge of the Caucasus Branch of the Near East Relief, and immediately on taking charge moved the headquarters into Armenia and located at Alexandropol. There we live in a sort of fool's paradise, far from the rumors and scandal of the madding crowd; and the political news which seeps into us is so old that it has lost its significance! I believe that the British have evacuated Batoum and turned the city over to the Georgians, and nothing has happened. Thus ends another chapter of the comedy of the Peace Conference.

Batoum was made a "free" port; but when the Bolsheviks took Baku and the stream of oil from Baku to Batoum ceased flowing, the city of Batoum still continued to be a free port; but every one took the "free" in the sense that there would be a free fight for the city on the part of the Georgians, the Ajars, and the Turks. But the stars have once again fought in their courses; the Turk is overoccupied with his peace treaty, the Georgians made some sort of a bargain with their Mohammedan Ajar cousins, and the Caucasus Branch of the Near East Relief is sitting on top of the world, albeit we still feel volcanic tremblings beneath us!

The Tartars of Azerbeidjan accepted the Bolshevik rule, at least their leaders did, and from all accounts they are not living in the Utopia they had expected. From all over Azerbeidjan there were active signs of disapproval and disloyalty, but these uprisings were all put down with a "firm hand," and now there are many less of that active class to disturb the present rule. The Georgians and Armenians find from the situation in Azerbeidjan arguments for their strong propaganda among their own nationals that it were better to die fighting like men than to give up even the measure of freedom they now enjoy under their respective governments.

The Bolsheviks are strongly entrenched in Azerbeidjan, and the question is whether they are satisfied with their wonderful haul of the oil fields of Baku, or whether they wish to keep on until they have retaken all of the former Russian territory. If I were a Bolshevist and had as much wisdom as I have now, I would call a halt, temporarily at least. They would find nothing but pain in Armenia; and Georgia can be used as a sort of a doorway from Russia to the outside world. This would establish trade for Russia, and I imagine would be welcome to the European nations, as in this way they could indirectly touch the Bolshevik Kingdom, at the same time not committing themselves until they saw which way the cat was going to jump. But wisdom is a relative term; what appears such to one man is foolishness to another.

I presume there has been a great deal of misinformation as to what has happened in the Caucasus. The Bolsheviks were let into the Republic of Azerbeidjan by the front door. The Georgians fought them to a standstill on their border, and have made a semi-fluid peace with them. Armenia whacked the heads of her own nationals who were Bolshevikally inclined, and is now living in an immunity which is real if not permanent.

A Bolshevik commissioner, with a great staff of sixty personnel, was admitted to Tiflis, the capital of Georgia, where he now resides in state. The Georgian government felt that the staff was too imposing, and demanded that it be greatly reduced before negotiations were begun. It is said that there are 40,000 Georgian civil servants who are not inclined to run the risk of the loss of their positions for the sake of the possible good which might accrue to the masses from a change of government. The Georgians will not go Bolshevik unless overwhelming military force is sent against them, or unless some of their responsible heads develop itching palms.

Georgia has done exceedingly well during the past months, and ought to receive the cordial support of the European nations; but with the exception of her manganese she is not a wealthy nation, and added to this she is very jealous of her own prerogatives; so that I suppose she will be pretty well left alone until she develops some unexpected natural resource, or until the flow of oil from Baku starts once more.

The center of interest for the Near East Relief in this region, of course, is Armenia, since her condition gives the only pretext for our functioning here. I had not been through Armenia

for about five months previous to my last hurried tour, as I was couped up with the staff in Tiflis. The changes which I saw everywhere came almost as a shock to me. In the place of a nation clothed in worn-out rags, I saw a large percentage of people dressed more or less like human beings. Where previously I saw starvation stamped on the faces of a large percentage of those I met, and where I saw hundreds in every town just lying down and without a protest passing in their checks, I saw not a single case of what might be termed a sacrifice to the great specter. Things are not rosy yet by any means, but the people have at least stopped dying because they have no bread to eat. I suppose the work of salvaging human beings, carried on by the Near East Relief and the American Relief administration in this section during the past year and a half, has never been equaled before in the world's history. Nothing that was written of conditions a year ago was exaggerated; and if you gather together that testimony and then consider that there is no one starving in the state of Armenia today, you will have to uncover and stand in reverence before the American spirit of generosity in giving, and of efficiency in planning, which has brought about this complete reversal.

Several weeks ago, owing to the delay in the arrival of the flour ships, the supply was entirely exhausted and we began to slip back to the old conditions, which shows how entirely dependent the people are on our charity. At Karakilis, the first town over the border into Armenia, the people, like Nebuchadnezzar, had gone back to the grass-eating habit again. When they heard the whistle of the first flour train, although strict orders had been given that all flour should be centered at Alexandropol for distribution, they threw themselves on the track before the engine in hundreds, fully prepared to be ground to mincemeat; but they gained their point, and several cars were detached and the contents distributed among the needy.

The task of reorganization before us is gigantic. Almost over night the number of personnel has dropped from 139 to twenty-nine, and of this number only five or six could be classed in experience and ability with the officers who have left. Headquarters are being moved to Alexandropol, and we are in the midst of an uncompleted concentration of orphans to Alexandropol and Kars. I believe we can keep things together and even make some improvements, but we are waiting anxiously for strong reënforcements, which must arrive if we are to handle the situation adequately.

THE BUSINESS END OF A MISSION

By HAROLD B. BELCHER

We are glad thus to introduce to the Board's constituency the new Assistant Treasurer. Mr. Belcher has been a member of the Foochow Mission and its treasurer since 1914. Coming home on furlough, he has been pressed into the Board's service at the home base.
THE EDITOR.

THE business work of the mission has always been considered a necessary function from the time of the first commissioning, when the first missionaries of the Board were instructed, "You will have a treasurer, that your financial concerns may be conducted with regularity and correctness." As the missions grew in size, the question of the keeping up of all their financial concerns "with regularity and correctness" grew a bit arduous, when all about was the pressure of the great tasks of medical, educational, or evangelistic work and the workers so few.

The business and treasury work were put into the spare time, but those

who know work on the field realize how scanty is that element of "spare time." In spite of conscientious efforts it must be said that it was impossible for financial concerns to be conducted with regularity or in some cases with correctness. To meet this situation, the Board has sent out a few men definitely for the business work. I use Foochow as my illustrative station, since it was there I was sent in 1914, and there I served as business agent till my return to America a few months ago.

"What does a business agent do anyway?" you may ask. "I thought missionaries went out to do missionary work and not to carry on a business."

Yet when you have a plant worth $500,000, doing a business of $100,000 a year, employing fifty foreigners and 300 Chinese, there is need for some bookkeeping, especially in a land of varying exchange. And there is need for building and repair oversight. Since some of the staff live away from the centers, there is need of purchasing work and forwarding of supplies. Perhaps a telegram comes in from Shanghai, saying that a newly appointed missionary is coming on the next boat. He, or she, must be met at the Anchorage and brought, together with the baggage, up to the city and delivered at the new home. And when the secretaries or home leaders come out on a deputation trip, some one must help them get their American letter of credit cashed into Foochow bank currency, and from that into the silver coins that are used; then the balance of their funds must be changed into the currency of their next stopping place. That is work for the business agent, as is also the work of sitting down afterwards and figuring out which party was the loser! I am not here publishing results.

TWO OF THE EVILS OF CHINA, MONEY EXCHANGE AND CIGARETTES

The pile of coppers in the wire cage are for sale. Some days you can buy 115 and again 130 for $1. It is called exchanging money, but you lose every time you exchange

A Chinese preacher came into the treasurer's office. He talked first with my Chinese assistant and then with me. He was very anxious to receive his salary two weeks before the regular time. My assistant and I talked it over with him and showed him how we are keeping business according to the rules laid down by the apportionment committee, and that if we change the rule for him we may have to change it for every one. The whole discussion of the matter was on the business side, the decision was a business decision, and he realized it.

Contrast with this the situation previous to the coming of a business agent. The payment of preachers' salaries had to be handled by the missionary in charge of evangelistic work. The preacher approached the missionary with the same request, but the appeal was on a personal basis. The missionary tried to show the preacher the necessity of living by rule, but the dealings were between two friends, and the preacher failed to see why he

could not be granted this personal favor. So the evangelistic missionary and his Chinese colleague argued personal financial affairs, and there was neither time, opportunity, or spirit to have the helpful and necessary conference on the work. With all the financial questions removed to the business office, an evangelistic worker can realize fully his opportunity and can be the big brother and adviser to the Chinese preachers—the really vital part of his work.

This functioning of the business agent in mission work is shown in the way in which he frees the time of his colleagues, by taking from them the bothersome detail and planning. I have felt that when I took the responsibility for overseeing repairs on missionary buildings from one of our most valuable evangelistic workers, I was really sharing in the additional work that it was thereby possible for him to do. Business men at home would condemn the inefficiency of having a valuable man use time that he could put into important work in pottering away at some task of detail. And yet the majority of our missions are in that very situation.

There is opportunity for a man with business knowledge and training to be an immense aid to the churches and institutions in many of our mission fields. Every land has its methods of business accounting, and usually the native church and institutions have kept along in their own native way. Far be it for me to condemn native ways. One of the treasured belongings that I brought from China is my abacus, Chinese adding machine, to which I have become much attached for its convenience and accuracy.

I have felt that there was a great field, one that I had barely touched, in helping the Chinese church plan its financial arrangements and accounting in a way that would combine the good features of the native methods with the accuracy and clearness of our own. That is a definite and tangible piece of work. There is a service hardly less important but a bit less tangible. I feel that the carrying on of the mission business affairs by one central office, where all affairs are clearly recorded, where complete information can be furnished to those who ask, and where the Chinese can see that strict honesty is practised—this will set an example that China sorely needs.

I overheard a Chinese remarking to a friend, "Mr. Belcher must earn very much money, more than the other missionaries."

"Oh, no," replied one of our mission Chinese, "they all receive the same."

"Oh, but see all the money that goes through his hands."

It took him some time to comprehend that a missionary's salary is not in proportion to the money that passes through his hands. I don't know how many besides this man have really comprehended this; but at least those who came in contact with the mission business office have gained the conception that our Christian ideal for business is strict honesty and no commission to the middleman.

Do you wonder that I feel there is a big place on our American Board field for men who go out primarily for the work of business agent? It is a place well worth a man's best effort. It is a missionary task in itself, and must be approached with the real missionary spirit. The spirit of love and sympathy must be behind his work. He must know the other person's side of the matter and have a sympathetic understanding of his problems, for financial questions are the ones most fraught with the danger of misunderstanding. He must be keenly interested in all parts of the mission work. He has to give advice from the business point of view to those engaged in all parts of the mission work, and sometimes I have felt that the business agent needs, more than any other member of a mission, a real knowledge

and understanding of the whole scope of the work. And he should realize spiritual values; not only that he may enter fully into the bond that exists between members of a mission, but he should realize that only as he receives wisdom and strength from above will he make his work really successful.

In closing, let me give you just a glimpse of the situation where there is no business agent. A letter recently came from a mission treasurer who had been reappointed to this office after a respite from it. He wrote something like this: "You will see that I am again mission treasurer. I was very much opposed to taking this work after the mission had already given me what was supposed to be full-time work in the evangelistic field. And when I ask them when I will be relieved of it, the only answer is, When you break down."

THE "OBEDIENT CLEAN SCHOOL" IN CANTON ON CHRISTMAS

THE ORPHANS AT HARPOOT IN 1919

By RUTH PARMELEE, M.D.

BY nine o'clock in the morning, the first orphanage had arrived and was waiting patiently outside the hospital gate. They had arisen in the gray dawn, in order to come the eight or ten miles from Hoolavank, their village orphanage. It was worth it, for could they not watch the preparations going on in the yard? The boys had swept, and had then installed the wonderful tree, a combination of two small ones. Then came chains of colored paper, strings of tinsel and spools dyed red, and American flags; and then, to top it all, some wiring and electric bulbs. Who would have dreamed to see an electric-lighted tree in this out-of-the-way place!

After a time, all was ready, and the posts put up, which indicated the station for each group. There must be careful planning, for as some expressed it, the "world was to be our guest" on this eventful day. We won-

dered whether the hospital yard would be crowded with the 2,500 children and adults whom we expected to receive. But, arranged in groups as they were, everything went off very quietly and in an orderly manner.

As the different orphanages marched in, those already on the ground began counting off the number of their orphanage, in real football fashion. Then came the program, which consisted mostly of songs from several of the groups. The children sang very well, marching up on the front steps to perform; and then, in some cases, joining in the clapping that followed! The weather man was with us, and had given us beautiful sunshine, but the youngsters needed a few gymnastic exercises to help them get warm. Then they were asked to sing a song all together, when—

The gate opened to admit the queerest Santa Claus outfit you could ever imagine. First came seven orphan boys, draped in white, leading four pairs of oxen decorated with Turkish carpets; and behind them the cart, festooned with red calico and evergreens, and standing up in it the trimmest-looking Santa Claus, dressed in the regulation red suit and white beard. The delighted children exclaimed that it was the *"Hairig"* ("Father"), who had come to give them gifts. After driving around the circle several times, Santa Claus stopped and began to distribute the handkerchiefs, containing raisins, a kind of roasted peas, and three pieces of American candy. It took but a few moments for the Americans to assist Santa in emptying the bags of handkerchiefs assigned to the different orphanages. The mothers of some of the children received a cake of laundry soap and one of ivory soap each.

All too soon the groups had to turn their faces homeward. It was interesting to see the long lines of children as they wended their way towards the foot of the hill. We were able to furnish motor transportation for some of the feeble and the little ones. What a small bit of enjoyment, compared to the pleasures in some full lives! And yet, I suppose we cannot imagine how much real joy came into the hearts of our little ones this Christmas!

CHRISTMAS IN THE KINDERGARTEN

These little tots took part in the union Christmas celebration held in a large hall in the city this last Christmas. Although they were near the end of the program, they were the first ones to stir the audience to applause. Even in China "a little child shall lead them"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$23,592.29	$4,602.36	$581.50	$3,291.86	$2,000.00	$2,215.75	$36,283.76
1920	26,929.85	5,281.23	730.87	2,929.05	400.00	2,129.75	38,400.75
Gain	$3,337.56	$678.87	$149.37				$2,116.99
Loss				$362.81	$1,600.00	$86.00	

FOR TWO MONTHS TO OCTOBER 31

1919	$39,017.29	$11,468.08	$786.24	$138,007.52	$2,000.00	$4,721.25	$196,000.38
1920	41,614.65	11,440.87	935.99	120,049.82	400.00	5,440.75	179,882.08
Gain	$2,597.36		$149.75			$719.50	
Loss		$27.21		$17,957.70	$1,600.00		$16,118.30

UNEXPECTED GAINS

WHEN $1,700,000 was subscribed through the Congregational World Movement appeal, it was feared that gifts from church treasuries to the Board would show a decrease, but this month scores another gain of $3,337. The only other noteworthy figure in the statement above is the decrease of nearly $18,000 in the Twentieth Century Fund. The total amount in that fund is divided into thirds, and one portion is credited in the current receipts of the American Board; but because of the sharp decrease in legacies last year, we start the year with this severe handicap in this column.

PUT TO THE TEST

The month of December will be watched with eager interest by the friends of the Board. In that month it is hoped that large payments will be made on the subscriptions toward the Emergency Fund signed last April. Many churches secured subscriptions on the basis that payments would be completed in the current year 1920. From numerous items of information it is learned that larger balances are probably held by church treasurers, at the present time, than ever before. Some have thought that the Emergency Fund subscriptions were in a distant way related to the financial failure of the Interchurch World Movement. Others have not known exactly how to dispose of the accumulating sum. Either way is on the side of delay.

An earnest message will be sent to all churches and treasurers in the near future, urging an appeal to every Congregationalist to complete payments wherever possible before the year closes.

In view of the great deficit of $242,000, the Prudential Committee hopes that every penny due the Board will be transmitted to Treasurer Gaskins or through the channels of the Congregational World Movement, if the amount is a portion of the Emergency Fund.

SOME IMPRESSIONS

From contact with thirty Association meetings in recent weeks, and

with perhaps twenty local Congregational gatherings, the impression is gleaned that the new apportionment figures for 1921 do not come as a surprise to the churches, but pastors and laymen hint that enough was said last year to persuade them that the Emergency Fund would have to be added annually to the old apportionment if the denomination was to hold its own and to continue an advancing work. Youth means growth, and strength implies expansion. So great opportunities and increasing results in the Board's work abroad involve an increasing budget. No one is shocked or grieved at the story of new needs.

While some pastors and leaders think the figures of the new apportionment are beyond the reach of the weaker churches, yet it must be recorded that where the story is fully told and the sacrificial spirit is called forth, there our churches are proving themselves loyal and able to meet the new figures. It is not forgotten that the great majority of the churches which put the appeal before their congregations last April met their quotas, many to their own astonishment. While it was a disappointment that only 3,000 churches made the attempt, yet it was a distinct encouragement that most of those who tried succeeded in full. It will be so this year. The problem is to persuade 4,000 or 5,000 churches to put the full figures before their members and make their canvass under favorable conditions, whether in December or in April.

TO THOSE WHO WENT NOT

The churches which made no effort to raise their quota on the Emergency Fund last April are under particular obligation to put their shoulders to the task before the new year opens. The Board's deficit has its own appeal to the churches that made no effort to help. It is hoped that many churches will take an offering after an earnest and solemn challenge has been issued, and that many thousands of individuals, even in churches where the effort was sidetracked, will desire to send their checks to count in part upon the Emergency Fund which was left incomplete. No denomination can succeed with three-fifths of its churches sitting on the side lines. The problem for the remainder of 1920 and 1921 is to secure the well-nigh unanimous enlistment of the churches and individuals in this notable effort to bring the apportionment to new levels. The allotted figures have been accepted by almost all the states. A new loyalty and courage is apparent. The severe financial depression is not a final and conclusive verdict against success. The hour calls for devoted and sacrificial giving; in the background stands the danger signal—Deficit, $242,000.

A NEW MAP OF THE NEAR EAST

We have recently bought a limited supply of a new map which will interest all students of conditions in the Near East. The map was prepared under the direction of the Committee of Reference and Counsel of the Foreign Missions Conference, by a map expert, Mr. Boggs, formerly connected with the National Geographic Society. The map is two and one-half by three and one-half feet in size, and is printed in three colors. Besides giving accurate geographical details, it is the first complete missionary map of that region. An index to the mission stations of all Boards is printed on the margin. It will be invaluable to missionaries and to classes studying the Near East this year. The price is $1, postpaid. Order from the Educational Department, American Board.

PLAN YOUR SCHEDULE OF SPEAKERS

This is the time of year when painstaking and farsighted pastors will plan for such missionaries and representatives of the Boards as they desire to have address their congrega-

tions during the winter and spring. When the Board has early word on the subject, we are usually able to meet the wishes of the churches; but when a request comes for a secretary or a missionary for "next Sunday," rare indeed is it that we can respond favorably. We know of several churches where the missionary committee early in the fall lays out its program, so that the leading missionary objects are presented at suitable intervals, four Sundays, for instance, being set apart for this purpose. We trust that this practice may become general. By this process the demand for speakers would be greatly increased, but with plenty of time for planning we trust the Board will be able to meet all reasonable requests.

NEW OPPORTUNITIES FOR CHRISTIAN SERVICE IN THE NEAR EAST

(*C. E. Topic for December 26, 1920*)

Scripture lesson: Hebrews 11: 32; 12: 2; I Corinthians 16: 9.

Paul, the great missionary, was constantly finding open doors to new opportunity, and the fact that obstacles and adversaries were in the way only seemed to give zest to the enterprise.

The Near East is one great open door, and the recital of its tragedies would present another witnessing of faith like the roll of honor in Hebrews 11.

It is in no cold-blooded spirit that we recognize the opportunity which the need of the Near East gives to us for a practical Christian ministry.

WHAT THEY NEED

(1) The people must have food, shelter, and clothing, or die. The manner in which these come to them from Christians in other lands will help to shape their conceptions of real Christianity. (2) They need the ministry of healing. Even in normal times the scarcity of doctors, the ignorance of modern methods of sanitation and medicine, the lack of hospitals and nurses, present a strong appeal for aid; how much more in these days of misery following the war, with every disease-breeding agency heightened in power and the means of combatting it lessened. The work of such men as Dr. Shepard, of Aintab, is a new revelation of the Christ to Christian and Moslem alike. (3) They need education. The final solution of their most pressing problems will never be reached except as it comes through the wise guidance of their own leaders, trained in the principles of fairness, justice, and good will. We must strengthen and develop the work of the many schools and colleges throughout the country that are preparing young men for these institutions of higher education. (4) The women need help in finding a new life. The old seclusion of the harem is passing. Women dare to appear with unveiled faces upon the public street. Whither shall this liberty lead them? To make it safe, we must multiply such influences as are exerted in the American schools and colleges for girls. (5) They must have our sympathetic help as a nation. In the present confused state of international affairs, it is not easy to see just where or how we can be most helpful. We cannot, however, relapse into indifference to their need without dishonor and without forfeiting any claim to being a truly Christian nation.

References: Everybody's World, by Sherwood Eddy; Chapter II, The New Near East; The Christian Approach to Islam, by James L. Barton, especially Chapters 16, 20, and 21; World Facts and America's Responsibility, by C. H. Patton, pp. 33-38, 98-100, 124-132; Pen Pictures of the Siege of Aintab, by J. E. Merrill; (Envelope Series, A. B. C. F. M., October, 1920); Shepard, of Aintab, by Alice Shepard Riggs; Masoud, the Bedouin, by Alfreda Post Carhart; and files of the *Missionary Herald*, *World Outlook*, and *Missionary Review of the World*.

FOREIGN DEPARTMENT

TURKEY

The Situation in Cilicia

In view of the recent newspaper reports of the partitioning of Turkey and the agreement of the powers concerned to "support one another diplomatically," etc., it is not surprising that our correspondents on the ground have for the last few months been puzzled over the actions of the European officers and troops in Turkey. It is difficult to know how much of these statements to share with our readers, but extracts from some letters will show the discouragement and the bewilderment that Americans and native Christians face.

In August, one of our staff, writing from Adana, says:—

"The present situation is benumbing and ghastly. . . . The Chetes (brigands) attack every night, and there is more or less of a fusillade all night. Our next door neighbor received a bullet in his leg last night. A few nights ago a bullet pierced the wall of our guest room, but dropped harmless in the middle of the room.

"The other day the Christian communities, all of them, declared an 'Autonomous Christian Cilicia.' This was received sympathetically by the Administration, to be reported to Paris."

Later a group followed this up by forming a "provisional government." After a short conference a French general dispersed them, declaring they "lacked courage." The letter goes on:—

"We in Adana conduct our weekly preachers' conference. We conduct Sunday services in six different places in the city and camps. In one place, a Sunday school has been organized with the coöperation of a Gregorian priest.

"Hassan Beyley (an outlying town) has been evacuated. The preacher there, with his family, had to abandon everything, as did the whole community of 1,500 people. They had got beyond the need of relief and could have sustained themselves, but they suddenly received orders to leave, abandoning everything. They are now at Toprak Kaleh, a very hot, unhealthy place on the plain, and in pitiable destitution. It is even more distressing than the Sis desolation."

Official Tranquillity

A letter dated September 15 reported a change in French generals in command at Adana, and states that both the retiring official and his successor expressed the hope that "the tranquillity of the city will now be safer!" However, the letter goes on to say:—

"Today the Armenians were thrown into consternation by the warning that they should register the refugees in preparation for their transport to other places, such as Deurt Yol, Alexandretta, Smyrna, Constantinople, Erivan, or America. The threat is made that if they do not comply, the bread ration which the French have been giving will be cut off. Veiled threats of force have been made."

There seems to be good ground for the report that the Turks replied to the invitation of the French to return by saying that they are unwilling to do so while the Armenian refugees remain in the city. The proposition to send away the Armenian refugees seems to be a concession to the Turks at the expense of the Armenians. The Armenian National Union declares that it "cannot advise the people to comply. It would entail suffering and desolation and hopeless heartbreak, little less than that of the Turkish

deportations which began five years ago."

"The Armenians seem to be deciding to take their risks. 'If we survive, we will live in Cilicia. If we die, we will die in Cilicia.' There is a great crowd—from 80,000 to 90,000—of Armenians here. It is a ghastly thought to put even 10,000 of them on the road, especially in this season, when they can do nothing to help themselves. The French are encouraging the Turks to come back. The possibilities are tragic.

The Hadjin Atrocity Explained

"An expedition was being fitted out by Armenians to go to the relief of Hadjin. It had the consent of the French and the promise of a certain number of guns. This situation will nullify all efforts in that direction. Apparently Hadjin is doomed."

A letter written a few days later tells of a detachment of a thousand or more French, with all necessities of war, which surrounded the 500 Armenians organized to relieve Hadjin. They were to have started next morning. The Hadjin expedition had had the consent and encouragement of French authorities. Now the French surrounded the Armenian troops and demanded their arms and ammunition. The Armenians complied and were ordered to Kara Tash, presumably to be sent out of the country. This killed the hope of relieving Hadjin. Since that time, Associated Press dispatches declare that Hadjin has fallen into the hands of the Turks, and that 10,000 people have been massacred.

Then a letter of September 24 says:—

"Two or three groups, comprising four or five hundred people, have been started on the unknown trek. When I think of so many thousands to be sent away, I sit appalled. The French say that the Armenians must go. They (the French) are leaving. The Turks are returning. There will be massacres and destruction, say the French.

An Accusing Question

"We do not know what the conditions of the Peace Treaty are, but can it be possible that the Entente powers could be guilty of such criminal treachery as to leave these people in the hands of their enemies?"

✦

Hope for the Caucasus

An English correspondent who has spent several months in the Caucasus writes in August:—

"You will have read, of course, of the British evacuation of Batoum, which is now an accomplished fact. Personally, I do not think there is any need for pessimism in the Caucasus. These young states will baffle the storm if we can give them the kindly advice and necessary assistance of which they stand in need. They are young and most people judge them by the Russia of the past, which is unfair. They do not see things quite as we Western people do. Their ideals are practically the same, but they take a different road than perhaps we would take.

"Georgia, of course, is in a much better situation and condition than Armenia. She has many trained officials under the old *régime;* her territory has not suffered the ravages of war to the same extent as Armenia. And naturally those Europeans who have had the first touch of the Caucasus through Tiflis (which is a charming place and compares favorably with any Western town of the same size), and then proceed into poor, broken, shattered, and destroyed Armenia, with its hundreds of thousands of refugees, its thousands of widows and orphans, its cities and towns and villages largely ruined, its people poorly clad and large numbers without shelter, where pestilence and disease have walked at noontide and destruc-

tion and death at night—naturally their impression of Armenia and Armenians cannot be a pleasant one. . . . Yet I believe that a race with such a past as Armenia has had, and which through all the vicissitudes of this war has suffered massacres of untold dimensions, deportations, the ravage of epidemics of all kinds, and been surrounded on all sides by enemies; . . . it is marvelous what this nation has been able to accomplish."

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In Tarsus Safe and Sound

On September 22, Mr. Paul F. Bobb, recently engaged for term service in Tarsus, writes of his arrival there. He says the five weeks' journey from New York to Tarsus was most delightful, but the trip from Mersine to Tarsus was "the most interesting":—

"From Mr. Wilson, of the Reformed Presbyterian Mission, in Mersine, I learned that the railroad had been opened up by the French as far as Tarsus, and that trains of supplies and ammunition were going up every night in the cover of darkness. I also learned that he and Mr. Nilson here were engaged pretty heavily in the flour business. A shipload of American flour has been unloaded at Mersine, and they are bringing it into Tarsus as fast as possible.

"Fortunately for me, one of Mr. Nilson's men was in Mersine buying provisions. Two cars were obtained and loaded with flour and other provisions. My baggage was placed in one of the cars, and later the Armenian buyer and I climbed in also. We were not certain as to the time of departure, but we were told to be ready to go any time after four o'clock. A detachment of French Colonials was in the car ahead of us, with machine guns. The civilian passenger coach consisted of a box car banked around the walls with sand bags. My new friend and I barricaded ourselves in our private car with bags of flour and my steamer trunk.

Welcomed with Rifle Shots

"The train pulled out about five o'clock, and ran at a fairly rapid rate until the last French outpost was reached. Squads of troops were scattered along the south side of the railroad embankment, and had frequent trenches and barbed-wire entanglements especially near the bridges. At the last outpost from Mersine, the train stopped and waited for darkness. It did not get very dark, though, because of the glorious moonlight. We could hear occasional cracks from rifles north of us in the hills, and once in a while a boom of cannon could be heard in the direction of Tarsus. After about an hour's wait, the train proceeded with snail-like rapidity. Before long the expected fire from the Turks in the hills opened up, and the French replied with machine guns. Bullets whizzed over our heads and frequently hit the car with a *spat* similar to that of a large hailstone. The train speeded up for some minutes and the firing from the hills ceased. We gradually slowed down and finally stopped. We could now plainly hear the bombardment of Tarsus from the German big guns in the mountains north of the city.

"A French officer came alongside of the car and informed us that the railroad station was the target, and that we would have to wait until the Turks were through with their evening's frolic. After a while the booming let up, and we went on into the city near the station. Mr. Nilson was expecting the flour and supplies, and was on hand to meet us. He was much surprised to see me so soon, for he had just heard three days before that I was coming.

"The French commandant gave us the use of thirty military carts, and the flour and supplies were soon stored in rooms on the mission premises.

"In some way the hundred orphan

boys here found out that I had arrived, so they were lined up at the gate and gave me a hearty and cheery welcome. Mrs. Nilson, Mrs. Block, and Miss Bissell, who is visiting here, had a delicious supper awaiting me. They and Mr. Nilson and myself constitute the American population of Tarsus. I am mighty glad to be here, and I am glad that I got here so easily."

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INDIA

As to Self-Government

Rev. Burleigh V. Mathews, of Battalagundu, says:—

"You would be interested to see India as it is now. To read the papers or to hear people talk, one would think that India was really ready for a large measure of self-government. I do not think it is, but the great bulk of the people are naturally so loyal to the government that there is no grave danger in giving them more power. But it will be some time before the majority will know what to do with it. The fundamental principles of democracy are almost unknown among the rank and file of the population; it will require a long time to make them realize what it involves.

"The Christians are going to be a help to the country under the new scheme. For example, Pastor Tirutuvathason, of Melur, is already 'unofficial president' of the Melur Taluk Board—what we would call, in New England, chairman of the Board of County Commissioners. The president of the Usillampatti Taluk Board is also a Christian; and so is the vice-president of the Dindigul Board. So the Madura district has a good share of Christians among its officials, under the new plan of government, at the very beginning. This, I am sure, will be a good thing for the district.

"Although there is considerable unrest among the Hindus and Mohammedans, too, it seems that things are quieting down now, and I hope the Montagu scheme will start off auspiciously. The British, I believe, are rather more patient than we would be with persons who are 'agin the government.' Men are treated considerately, even while they are advocating passive resistance to the law."

IMAGES MADE TO ORDER

"Some trust in horses." The clay images which are so numerous in India have to be built and modeled by long processes

The Governor's Appreciation

Rev. W. M. Zumbro, principal of the American College in Madura, South India, sends us the following:—

"I take pleasure in inclosing a copy of the entry made by His Excellency Lord Willingdon, the governor of Madras, in our Visitors' Book, after their Excellencies inspected the college on their recent visit to Madura."

GOVERNMENT HOUSE, MADRAS.

I was delighted to visit this fine educational institution, and to be able once more to express my keen appreciation of the wonderful help our American "cousins" are giving us in training the youth of India under the best possible condition.

The college and its equipment and buildings are admirable in every respect, and I feel sure that the probable developments which I was told of are well worthy of all encouragement.

The more I tour in India, the more I realize how much we owe to missionary effort in the important task of forming the character and improving the condition of the people, and I wish the principal and all who work with him all success in their splendid work for India.

(Signed) WILLINGDON.

Milk for Babes

Mrs. L. H. Gates, of Sholapur, writes:—

"The Kindergarten Training School is beginning a new term, with twelve students in the junior class. The children are coming in swarms to the kindergarten, and it was noticeable that the babies under four years of age were numerous. Therefore, Miss Wheeler and Miss Welles have undertaken to conduct a baby kindergarten. There they assemble the tiniest ones, where they can play with good supervision. The room is supplied with sand, swings, and other playthings. But the time when the children are the happiest, perhaps, is when they are given a drink of milk. To be sure, the cups are large and the milk is a very little bit in the bottom of the cup. But the faces hidden by the cup soon appear, beaming with satisfaction. So many of them are mere babies and should be having lots of milk, but they have only what they receive at school. For the rest, they have hard bread and vegetables to eat. They and we are grateful accordingly to the friends at home, who, realizing the need, have sent money to be used for milk for the babies. It is very possible that out of this baby kindergarten will grow a day nursery for the children of Christian parents, both of whom work in the mills all day. It would be a boon to them and to the babies."

An Indian Patriot Dead

In a recent letter from the Drs. Beals, at Wai, in the Marathi Mission, occurs the following suggestive paragraph:—

"A political event of much significance in India has just occurred in the death in Bombay of a great political leader, Mr. B. G. Tilak. This is not the famous Christian poet of our mission by the name of Tilak. Rev. N. V. Tilak, the poet, of whom some of you have heard, also died, about a year ago. But B. G. Tilak, who died the first of this month [August], was not a Christian. On the other hand, he was a decidedly conservative, orthodox Hindu (though a radical in politics).

"One great political significance of the death of this man lies in the demonstration, for those who have doubted its possibility, of the tremendous progress India has made in unity and solidarity as a political entity. India is divided by far more language and racial distinctions than all the nations of Europe combined, and, besides, is cut horizontally by such impenetrable barriers of caste as no

PILGRIMS TO HINDU TEMPLE AT RAMESWARAM, SOUTHERN INDIA

One of the nine sacred shrines in India. The temple is on an island off the coast and these men are leaving in a boat

other section of the world's surface knows anything about. And yet, on the death of this man, it is found bound to him as one people in every sense of the word. It is said that 500,000 people on one day attended the ceremonies connected with his funeral. And no caste or section of the people in any corner of the land has been untouched by his death. Reports show conclusively that every part of the country and all classes have been deeply stirred and feel a great loss in his death. It means that India must be thought of hereafter as a united nation.

"Just what the immediate effect on the political situation the passing of this great radical will be, cannot be certainly foretold; but with the new 'reforms' about to be put in operation, and with a section of radicals bent on insuring their failure, the effects of this event are being watched for with anxious interest by both sides."

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JAPAN

A Group of Important Meetings

In a letter of October 6, Dr. George M. Rowland, of Sapporo, says:—

"The meeting, September 28, of members of the Japan Mission with Japanese workers associated with us, the first of its kind, was good in spirit, hopeful, and helpful.

"The (National) Annual Conference of Ministers, September 28–30; and the National Council of Kumi-ai Churches, October 1–4; with Pilgrim Fathers Tercentenary, October 30, were full of earnestness and vision. I had the privilege of sitting in the Council as delegate for Sapporo church; also of speaking at the Tercentenary."

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AFRICA

Going to Camp Meeting

A letter from Rev. H. C. McDowell, of Ochileso, West Central Africa, contains the following good story:—

"Mrs. McDowell, Curtis [their little boy], and I went to the annual meeting of the mission and to the native conference in camp on the banks of the Kukema River. Let me give an idea of traveling in Africa. On our last trip we carried twelve men—six for the *tepoia* of Mrs. McDowell, three for food boxes, two for clothes boxes,

one for bedding. In addition, we had a boy to help with Curtis and another to help with cooking. We average about twenty miles per day.

"We reached the place of meeting after four days of travel. Everybody lived in grass huts and ate at a common table. I enjoyed the annual meeting very much. We got fine insight into all the workings of the mission.

The Natives Come

"The native conference followed the annual meeting. There were 1,043 enrolled. The native conference was the most inspiring meeting I ever attended. The day the conference assembled, I stood on the path and questioned some of the hundreds that filed by. Some had come eight days' journey. All were full of enthusiasm, and such singing I had never heard. Some held singing and prayer meetings all night by big fires.

"The findings of the conference were very interesting, many of them covering details of daily life; but they show how low the heathen really is and the power of Christianity to lift people. One of the most far-reaching findings was with reference to disposition of a husband's house and goods at death. The custom of the land is that house, goods, wife, children, and everything goes to the brother. The wife becomes another wife of the brother if he wants her as such; the children become virtual slaves. They 'promised with one another, in sight of God and in the presence of their teachers,' that at death, house and goods should be left to wife and children, the brother receiving only a gift. You cannot appreciate what a long step forward that is. They promised to tithe themselves and to endeavor to their utmost to support their teachers and evangelists, and also to send evangelists to far-away tribes. Many tithe already. It is fine to see them dedicating their tenth to the Lord. Many of them have incomes of less than eight dollars per year.

Mothers-in-law Not Barred

"Other decisions reached by this conference were as follows:—

It is perfectly proper to eat with one's mother-in-law; no ill feeling should continue to exist or to be engendered thereby. One who snuffs or smokes becomes ineligible to remain longer in good church fellowship.

A man should not expect his wife to do all the work in the field and look after the children, besides getting the firewood and cooking the food as well.

All church members should give a tenth to the Lord's work and all should find time for evangelistic work besides.

One wearing shoes, upon entering the Lord's house should do so with reverence, and not intentionally attract attention by his manner of walking!

No elder sitting in judgment upon an erring member should even consider the receiving of a bribe.

"We left the conference feeling wonderfully inspired, and if we had not already wholly surrendered ourselves to be used of God in this country, I am sure we have now. There is not a child of God anywhere who could have attended such a gathering and not have coveted for himself a share in this work."

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The Galange People Want Help

Dondi, in West Central Africa, some of whose wonderful experiences in growth and development were described by Rev. W. C. Bell last month, has neighbors well established to the north and east in the mission stations of Bailundo, Ochileso, Chisamba, and Sachikela. To the south and southwest, there are no near neighbors, and the territory is immense. Sometime the South Africa General Mission hopes to begin work 200 miles to

the south, and work toward Dondi. In the meantime, there is nothing—except appeals from villagers who have heard of the missionaries and hundreds of villages where a rumor of the Word has never come.

Mr. Bell has been doing some exploring in this region, and his report makes thrilling reading. He recommends putting a station at once among the Galange people, a race quite different from the Ovimbundu, among whom Dondi is located. Beyond and to the east of the Galange are two other peoples, the Chokue and the Quanza, "evidently a virile and energetic race. All these would be reached by a station among the Galange."

Then the letter says:—

"After six days of travel from Dondi, we arrived at the capital village of Galange. The chief, Chiquete-Cole, received us most magnificently. He had sent many times to have a missionary visit him, and finally, hearing of our coming, was indeed pleased to welcome us. A few months previously he had visited us at Dondi, when on a summons to the Sambo fort. At Calembe I had first met him. Many times he had made the statement that he would not remain a chief of a district where there were no schools. Acquainted so well with the mission stations of Bié, and seeing the elevating influence of the schools, he wants their support in the proper governing of the people. He was generous in his presents of food. We had a number of services, and at all the services we had fine meetings.

Village Criers Serve as Church Bell

"The attendances were large and the people full of interest. The old capital village is hundreds of years old and is immense in size, covering many acres in extent. Under the great-spreading and low-hanging trees, amidst the thick foliage and creeping vines, were scores and scores of houses. It took the two stentorian-voiced village criers a full hour to collect the people together for the Sunday morning service.

"The population of the one village must be fully 800 people. Over five hundred gathered for the service, and among them at least one hundred old men past sixty years of age. These latter were the counselors of the chief, and were steeped in all the ancient ways and customs of the tribe. One of them, who was formerly official executioner, disappeared from the group when the picture was being taken. When finally discovered and rounded up, he explained his exit by saying that for years he had not been called upon to perform his ghastly duty, and he would do so no more! The camera evidently awakened feelings of remorse! Several convenient stones beckoned us as comfortable sitting places, but we were cautioned, in that they marked the spots where heads of disobedients had been buried! Could it speak, the chief's old compound would tell many a sickly tale. Truly the old village was full of darkness and superstition, and its very dimness and filthiness but typical of the ignorance and condition of the people themselves physically and spiritually. It all voiced in an unmistakable language the Macedonian cry!"

CHINA

Nine Months of Famine in Shantung

In a recent letter from Dr. F. F. Tucker, of the Williams-Porter Hospital, in Tehchow, Shantung, he says:—

"There can be no doubt that we are just on the edge of famine conditions. Matters will grow worse until the next wheat harvest, nine months hence. The recent mimic civil war has not helped conditions, and the fact that in some nearby regions this is the fourth year of the failure of crops augments the potential suffering. For two years, flood! Last year the grasshoppers ate everything! Now, the prolonged drought! The famine area

contains about ten million souls, although how many of these there will be next year is another matter.

"In one of our outstations, a number of wells have had their small amount of water spoiled by the pushing into them of children by parents who could no longer provide for them. As to sale of such children—there is no demand!

"In many of our outstations, only three-tenths of a food crop will be saved. One man had thirty acres of land, which piece by piece he sold at small figures, in order that the eight mouths of his family might be fed. The farm animals were almost given away, and the last straw came when pawning the family bedding brought a mere 600 cash (twenty-five cents). Secretly he bought arsenic, put it in the family porridge, and the eight are buried in one grave."

Miss Myra L. Sawyer, who is about to return, after her year's furlough in America, to her position in charge of the nursing department and the Nurses' Training School at Tehchow, says that these conditions among the poor farming clientele of the Williams-Porter Hospital will mean an increase of charity patients this year and for several years to come, which will tax the hospital's limited resources to the utmost. It is the one hospital for 3,000,000 people. Free beds in this, the "Jesus hospital," cost $91.25 a year, twenty-five cents a day. What an investment!

A still later letter received from Rev. Alfred D. Heininger, of Tehsien, describes a tour of 180 miles in the Board's field, which is the east central part of the famine area. The whole area stretches from the Yellow River northward through Northwestern Shantung and Southern Chihli, practically all the way to Tientsin, and includes a part of Shansi Province. The region affected is supposed to contain from ten millions to fifteen millions of people. The famine is due to the failure of crops, owing to drought. The crop failure causes not only lack of food, but lack of fuel and enforced sale of animals.

Mr. Heininger sums up his report as follows:—

A GOSPEL HALL

As you can tell by the Chinese characters over the door. It is one of our chapels in the country district (at Poh Yeh). The people in front are flood refugees who were housed and fed there for about four months last winter. We had about fifty such refuges in this field where thousands of homeless people have been kept from starvation and freezing as well as been taught something of Christianity. The woman sitting nearest the camera sold one of her children for about half a bushel of grain and was about to sell another for about thirty cents gold when she was found and taken into the refuge

"My survey leads to the conclusion (confirmed by the observations of others) that with such crops as there are to be harvested, together with leaves, alfalfa, and such food as they can get, most of the people will be able (some only with great difficulty) to take care of themselves for two or three months. Beginning with January and lasting for five months (until wheat harvest), there will be actual starvation on a large scale. Whether life is saved depends on whether help comes from outside. Moreover, the immediate loss of life is but one part of the loss; for extreme undernourishment means increased susceptibility to disease and lowered vitality, and these mean the birth of sub-normal children. A full generation and more cannot entirely wipe out the results of one such famine.

"Grain can be brought in from more favored regions; distribution centers can be organized; work can be arranged for many who are able to work for their food. But all of this requires money. Two dollars per person per month will sustain life. Take your pencil and figure it out—7,000,000 people, five months, two dollars a month. So large is the task that nothing less than a great, united effort will suffice. Consulates, Chambers of Commerce (Chinese and foreign), Red Cross, and other agencies throughout China are lining up. A united appeal from a central committee may reach you later."

Other Famine News

The *Japan Advertiser* reports that Chinese famine relief societies have agreed in recommending a ten per cent surtax on all transportation charges, the proceeds to be used as security for a foreign loan of 50,000,000 yen, which should be used for famine relief in Chihli, Shansi, Honan, and Shantung. Cholera is spreading rapidly in the famine area in Chihli, and deaths are increasing in number daily. An American newspaper man, in the report of an investigation made for Mr. Crane, the American minister to Peking, declared that by December 1 7,000,000 people will be absolutely without food.

The *Chinese Recorder* prints a long article, recording investigations made by Rev. H. W. Robinson, of the Board's staff in Paotingfu; and says editorially that the statement, though written of only one of the suffering provinces, is equally true of the others. Mr. Robinson's pictures are graphic:—

"This *hsien* (county) is in the foothills of Shansi. As soon as we got up where the land cannot be watered from wells, we found no crops at all. There has been no rain or snow for over a year, except once in the spring. . . . Nowhere, as far as the eye could see in all directions, was there anything growing in the fields. No one was working in the fields and almost no one traveling on the roads. Even the ever-present manure gatherer has given up his job, for if the fields won't produce, what is the need of fertilizer?

"A hundred families in another village, that of Tung Tu, have no grain. They are gathering *chi li*, a vine that grows beside the road and has a burr, with sharp thorns, for a seed pod. These burrs sell for thirty coppers a *catty*, and are ground with chaff, which means the seeds from the weeds that grew in last year's grain, or with cottonseed, and made into a cake which is steamed, Chinese fashion. Fuel, of course, is necessary, even for such simple food, and some people are tearing down their houses to get what wood is available.

"Although there was no grain to harvest, there might have been a little fodder for animals had the locusts left it alone. I saw one village as barren as though raked with a fine-tooth rake, where I was told a few weeks ago millet stood nearly a foot high. The locusts came and stayed till it was *all* eaten.

"Cholera is lurking in many vil-

SSU PILO (FOUR ARCH) CORNER

Situated about midway between our Teng Shuh K'ore Church and the North Church, Peking, China

lages, and I am told that in the Lin Ching coal mine 200 miners died of cholera in one day. Still it is not enough. A band of robbers have been terrorizing the region, kidnapping people and demanding ransoms.

"On my return journey, all along the way, we passed people leaving their homes seeking food. The Hankow train was so crowded I could only get on the platform between cars, and that was soon crowded."

Mr. Robinson closed his article in the *Recorder* with practical suggestions of public works which these famine refugees might be employed upon in return for the food they receive, and we have seen statements of attempts to follow such plans on the part of Chambers of Commerce, relief committees, etc.; but starvation does not wait, and gifts of money should be sent at once, if at all. We understand that the Red Cross is to transmit through our State Department the sum of $100,000 at once, for use in such relief works; and that American engineers, civil and military, have volunteered their services for the famine term.

China in Perspective

Rev. and Mrs. Charles L. Storrs, of Shaowu, are at home on furlough just now. In a recent letter they have sent to special friends of Shaowu appear the following paragraphs, which we are glad to give to a wider circle among the *Herald's* readers:—

"Be assured that the war against idolatry, ignorance, and unbrotherliness is not resting. Here are two or three evidences of its irresistible progress: A splendid 'China for Christ' movement is rapidly framing itself into a linking together and unifying with common spirit and objectives all the Protestant Christian communities in the twenty-two provinces. China carried over to, belonging to, and living in Christ is what the watchword means. Chinese leaders are being found.

"Christian schoolboys, the best organizers, the most clear-visioned leaders in the remarkable Student Movement which gave pause to Japan and conscience to corrupt-hearted Peking, are giving themselves to direct, prosaic village evangelism as the only ultimate hope of their land. Five

groups of them go to as many localities in our Shaowu region every Sunday, not for a hurried meeting, but for a school of several hours in the morning and a gospel meeting in the afternoon.

"The Chinese-manned, Chinese-directed, interdenominational missionary society is pressing its new recruits into its centers in far-off Yunnan.

Church Union Coming

"The three missions working in Southern Fukien unite all their scattered households of faith into one organic, aggressive church. The pastors and preachers of our thirty-four Shaowu churches heartily welcome the movement that is linking them up as an integral part of the United Church of Christ in China, composed of all who were associated with British and American Presbyterian or Congregational traditions.

"The new Chinese-invented phonetic script is giving tremendous impetus to the purpose to make the Christian community literate, Bible reading, and progressive. The Christian churches have better and more widely effective means to make this new alphabet go throughout the length and breadth of a scholar-loving land that has never had an alphabet, than even the government's school in Peking and its propaganda in all the provinces. Instead of ten thousand or more idiographs, you have thirty-nine characters with which as initials and finals you can represent all the sounds of the widely used Mandarin speech. They are the creation of a Chinese mind, are written in the Chinese way; and even the Chinese scholar, loving his classic-book language, admits that if his country is ever to take a place in the modern world it must come to it through the use of this phonetic script or its lineal descendant.

Five Million Primers

"The progressive governor of Shansi recently ordered 5,000,000 primers of it for use in his province. The Commercial Press, to which the order went, is the largest and best-equipped pub-

ONLY WHEELBARROWS

An example of the wonderful versatility and capacity of the Chinese wheelbarrow. These look like carts, with their immense loads of mat baskets packed tight and flat. The strap on the barrow is not a harness, but the band that rests on the shoulders of the man who pushes the cart. A donkey is hitched to the front by a rope to help the man in moving the load — North China

lishing house in China. Even with its great presses, it was staggered, and wrote back that the governor would have to content himself for the present with a million and a half! Even more determined than that governor is the Christian community, that the people shall be literate.

"One more thing—the political outlook once more is hopeful. The Chinese can play no such great presidential game as we Americans love and become so heated about, but they welcomed with glad hearts the downfall of the militaristic, corrupt, country-selling crowd known as the Anfu Party, early last summer, in the 'little war' at Peking and Tientsin. The road toward real democracy is once more clear. A popular assembly is assured, leading to the unifying of the best spirits in the country.

"The outlook is still across the sea toward America, to which China looks for aid in burying forever out of sight the old bogy of some super-power to dominate the world, and in establishing a Brotherhood of Nations."

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Hopeful Words from Inghok

"You have been reading in the papers of the wonderful uprising of the Chinese students," writes Rev. E. H. Smith, of Inghok. "Our Christian boys and girls are in the lead. They want to serve. They spend their vacations going into the villages, living with the Christians there. They preach and teach by day and by night. It is utterly impossible to furnish preachers enough for the many calls that keep coming to us. I am at my wit's end to supply the places that must have preachers. So we are praying that God will call many of these boys and girls to give their lives to Christ's blessed service.

"We are laboring to secure Student Volunteers for this work in the Inghok field. In the last five years over thirty of our boys have finished their preparation and are at work for Christ here in Inghok—twelve as preachers, three as Young Men's Christian Association workers, three in hospitals, and eight in school teaching. Meanwhile over thirty are in college and theological school, preparing for work. They are the students who give their summer vacations to evangelistic work in the villages. They have been able in the past to do great good and bring the gospel to hundreds and thousands.

"Politically, hopelessness has settled on this poor, oppressed, tormented, soldier-ridden people. But Christians are never hopeless! They serve a conquering Christ and are filled with something of his unconquerable spirit. They set about to see what can be done. Here in China the Chinese church has organized a mighty China-for-Christ Movement, to unite all the churches in the task of bringing China to Jesus Christ at once. Only the Christians have the courage to attempt to save their nation. The others only moan, 'Nothing can be done;' 'Get all you can for yourself while the getting is good.' So governors, merchants, literary gentry and farmers, soldiers, and all enter in an orgy of oppression, tyranny, graft, cruelty beyond your belief.

"For example, I know a young man, a graduate of a modern government law school, who got himself appointed head of a company of soldiers to collect a 'military loan.' One winter day he arrested an uncle, sixty years old, bound him to a post in an open court, and kept him there all day and night until he would promise to give him $200. The neighbors sent for me to come seven miles down the mountains and intercede with that young rascal to release the old man from his misery. Such things are daily occurrences in Inghok. Only the Christians are stirred to action. Is it any wonder the church is coming to be so beloved and so cordially hated? 'The common people heard him gladly.' So here, today."

THE BOOKSHELF

The Rising Tide of Color. By Lothrop Stoddard, with introduction by Madison Grant. New York: Charles Scribner's Sons. Pp. 310. Price, $3.00.

The author asserts that the great war has so weakened the white race as to threaten its world supremacy. While the tide of the whites has ebbed, however, that of the yellow, brown, red, and black races has steadily risen. A deluge over the dikes is feared. The crisis of the ages is at hand. "There is no immediate danger of the world being swamped by black blood, but there is a very imminent danger that the white stock may be swamped by Asiatic blood."

For the sake of saving to the world all that it has gained of culture and moral vitality, prompt action by the white race is imperative. It is survive or perish. We must revise the Versailles treaty to prevent further wars among the whites; an agreement between the white world and renascent Asia must be arrived at; migrations of lower human types, like those which have worked havoc already in the U. S. A., must be vigorously curtailed. Biology and common sense combine to urge a new race consciousness among the whites—to salvage a shipwrecked world.

While we do not believe that this impassioned appeal to race pride is conducive to a permanent settlement of our national and international problems, we yet cannot doubt the sincerity of the author or his patriotism. We acknowledge our debt to biologists and other devotees of science, even though at first they may cause the very foundations of our faith to quake. A book of this nature may stir us to anger at times, yet it does us good. We do not wonder that this particular book is having a wide reading. Nevertheless we still hold to the Christian idealism, here subtly condemned as a devitalizing dream. E. F. B.

WORLD BRIEFS

Trustees of Tufts College, Massachusetts, have voted to offer a Mexican scholarship, making Tufts the first college definitely to attempt work for better understanding between ourselves and our neighbor on the south. The candidate must be recommended by the American Chamber of Commerce of Mexico City.

Bermuda's House of Assembly, one of the oldest representative bodies in existence (coming next to the British Parliament), celebrated, in October, the 300th anniversary of its founding. The ceremonies included meetings in the old St. Peter's Church, at St. George's, where the first legislature met 300 years ago, and in the former State House of that town.

Archdeacon Hudson Stuck, of the Episcopal Church Mission, died at Fort Yukon, Alaska, October 10, aged 57 years. He began his work in Alaska in 1904, and so closely is his name connected with missions and exploration in Alaska, that it is difficult to realize that he has died. His books, "Voyages on the Yukon," "Ten Thousand Miles with a Dog Sled," "A Winter Circuit of Our Arctic Coast," and a text-book, "The Alaska Missions of the Episcopal Church," have had a wide reading and are remarkably interesting.

London's Chinatown is in that part of the city known as the Pennyfields and Limehouse Causeway area. Here there was opened, a few months ago, a school by Chinese, and for Chinese. The teachers are Chinese graduates and undergraduates, assisted by one Chinese-speaking English lady. The pupils are either seamen, on shore between voyages, or children of the district. The men know nothing but Chinese, and will be taught English. The children speak only a Cockney English and are being taught Chinese. Fifty men and forty children were enrolled on the first day appointed by the founders of the school. The school is free, although some wealthy Chinese are prepared to finance it if it should be necessary.

THE CHRONICLE

Sailings for the Field

October 28. From New York, *S. S. Mauretania*, Mrs. James H. Dickson, formerly of the Ceylon Mission, *en route* for Calicut, Malabar, with the Madura Mission.

November 5. From San Francisco, *S. S. Korea Maru*, for Shanghai, Drs. Alma L. Cooke and Lois Pendleton, and Miss Myra L. Sawyer, R.N. Dr. Cooke joins the station at Lintsingchow; Dr. Pendleton joins the hospital at Tehsien; and Miss Sawyer returns to it from furlough.

November 13. From New York, *S. S. Zeeland*, Rev. and Mrs. Frederick Dixon and Miss Fannie Ellener, *en route* to the Rhodesia Mission.

Arrivals on the Field

July 29. In Ochileso, West Central Africa, Miss Janette E. Miller, rejoining the mission.

September 9. In Yokohama, Japan, Rev. and Mrs. C. Burnell Olds, formerly of Niigata, rejoining the Japan Mission, with station at Okayama.

September 17. In Tiflis, Caucasus, Rev. and Mrs. Theodore A. Elmer, formerly of the Western Turkey Mission.

September 25. In Foochow, Dr. and Mrs. Harry C. Gebhart and Miss Rena L. Nutting, joining the mission; and Miss Helen J. Carter, to be associated with the mission in term service.

October 6. In Madura, India, Rev. William W. Wallace, rejoining the Madura Mission.

Arrivals in this Country

October 20. In San Francisco, Cal., Miss Grace E. McConnaughey, of Fenchow, Shansi, and Miss M. Portia Mickey, of Peking, North China Mission.

Births

September 17. To Mr. and Mrs. Vergil F. Bradfield, of Tehsien, Shantung, China, a son, Robert John.

October 4. In Paotingfu, Chihli District, North China Mission, to Rev. and Mrs. Harold W. Robinson, a son, James Wesley.

Marriages

October 20. In Rochester, N. Y., Mr. Gilbert E. Ault and Miss H. Constance Barker, of Aintab, Central Turkey Mission.

Deaths

October 20. In Constantinople, Martha H., wife of William W. Peet, since 1881 under appointment of the Board in the Western Turkey Mission (see Editorial pages).

November 3. In Los Gatos, Cal., Rev. Americus Fuller, D.D., formerly a member of the Turkey Mission (see Editorial pages).

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch.	45 92
Brewer, 2d Cong. ch.	29 00
Brownville, Cong. ch.	21 00
East Millinocket, Cong. ch.	7 00
Greenville, Union Cong. ch.	6 25
Kennebunkport, 1st Cong. ch.	5 00
Lewiston, Pine-st. Cong. ch.	50 00
Norway, 2d Cong. ch.	23 00
Orono, Cong. ch.	45 00
Otisfield, Cong. ch.	6 00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 206.17; St. Lawrence Cong. ch., 50,	256 17
Saco, Cong. ch.	2 04
Standish, Cong. ch.	10 00
Westbrook, W. K. Dana,	1,000 00
West Newfield, Cong. ch.	10 00
Winthrop, Cong. ch.	18 00
	1,534 38

New Hampshire

Bartlett, Cong. ch.	12 00
Canterbury, Cong. ch.	20 00
Concord, 1st Cong. ch., of which 10 from Elwyn A. Webster, 76.73; J. F. Stearns, 10,	86 73
Haverhill, 1st Cong. ch.	18 00
Hebron, Union Cong. ch.	19 00
Hillsboro, Smith Memorial Cong. ch., toward support Rev. Chas. L. Storrs,	102 00
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	84 00
Meredith, 1st Cong. ch.	29 00
New Ipswich, Cong. ch.	10 00
North Weare, Cong. ch.	16 00
Orfordville, 1st Cong. ch., of which 5 from Emily W. Strong, for Armenia,	20 00
Salisbury, Cong. ch.	6 00
Troy, Cong. ch.	45 00
Union, Cong. ch.	16 80
	484 53
Legacies.—Boscawen, Samuel N. Allen, by Frank L. Gerrish, Ex'r, 1,140; Hopkinton, Maria G. Barnard, by Geo. E. Barnard, Ex'r, 2,021.14,	3,161 14
	3,645 67

Vermont

Bradford, 1st Cong. ch.	74 59
East Poultney, Jean P. Harris,	5 00
Hartford, Mary B. Evans, for China,	50 00

Lyndonville, 1st Cong. ch., 54; Chas. D. Stevens, 1, 55 00
Norwich, Cong. ch., 16.25; Mrs. G. H. Pryor, 2, 18 25
St. Johnsbury, North Cong. ch. 246 00
Tyson, Cong. ch. 4 00
West Rutland, Cong. ch. 18 90
West Townshend, Cong. ch., Rev. Wm. F. Bissell, 5 00
476 74

Massachusetts

Amherst, 2d Cong. ch. 57 00
Andover, Free Christian Cong. ch., Friend, 220 00
Auburn, Cong. ch. 95 40
Auburndale, Cong. ch. 870 90
Ayer, 1st Cong. ch. 78 40
Baldwinville, Cong. ch. 33 00
Ballardvale, Union Cong. ch. 3 49
Boston, 2d Cong. ch. (Dorchester), 153.70; Phillips Cong. ch. (South Boston), 100; Cong. ch. (Brighton), 36.42; Mt. Vernon Cong. ch., of which 25 from Edward S. Hawes and 5 from Stranger, toward support Rev. and Mrs. H. A. Neipp, 30; Boylston Cong. ch. (Jamaica Plain), 23.16; Clarendon Cong. ch. (Hyde Park), 10; Rev. and Mrs. Temple Cutler, 10, 363 28
Braintree, 1st Cong. ch. 43 00
Bridgewater, Central-sq. Cong. ch. 41 24
Brockton, Wendell-av. Cong. ch. 10 00
Brookline, Harvard Cong. ch. 760 00
Cambridge, Pilgrim Cong. ch., 97.38; Sarah T. Converse, 2.13, 99 51
Cummington, Village Cong. ch. 52 00
Dennis, Union Cong. ch. 15 00
Dover, Cong. ch. 9 00
Dunstable, Cong. ch. 21 25
East Pepperell, Friend, 2 00
Enfield, Cong. ch. 30 00
Everett, 1st Cong. ch., 246.58; C. W. Greenwood, 2, 248 58
Fall River, Central Cong. ch. 259 05
Falmouth, East Cong. ch. 5 00
Florence, Cong. ch. 115 00
Framingham, Grace Cong. ch., of which 5 from Mrs. E. T. Merrell, 213 56
Grafton, Cong. ch. 20 00
Granby, ch. of Christ, 62 22
Hadley, 1st Cong. ch. 26 06
Hatfield, Cong. ch. 95 88
Holden, Cong. ch. 51 99
Holyoke, 2d Cong. ch., 750; 1st Cong. ch., 361.42; C. J. Humeston, 1, 1,112 42
Housatonic, Cong. ch. 33 00
Hubbardston, 1st Cong. ch. 17 36
Lawrence, Geo. W. Dinsmoor, 10 00
Leominster, Martha J. Rockwell, 10 00
Lincoln, 1st Cong. ch., of which 15 from Geo. A. Farrar, 81 00
Lowell, Pawtucket Cong. ch., Mrs. Mary W. Richardson, 5; Mrs. Geo. B. Brown, 10, 15 00
Ludlow, Elias S. Keyes, 2 00
Medford, Mystic Cong. ch. 106 72
Melrose Highlands, Cong. ch. 302 88
Methuen, 1st Cong. ch. 65 80
Montague, 1st Cong. ch. 24 39
Montello, Mary B. Faunce, 1 00
New Bedford, North Cong. ch. 63 92
Newburyport, Central Cong. ch., toward support Dr. Edward L. Bliss, 73 69
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 104 95
North Blandford, Cong. ch. 7 00
North Wilbraham, Grace Union Cong. ch., H. W. Cutler, 100 00
Orange, Central Cong. ch. 164 00
Pittsfield, S. P. Cook, 10 00
Rockland, Cong. ch. 23 62
Salem Tabernacle Cong. ch. 220 00
Shrewsbury, Cong. ch. 259 05
Southwick, Cong. ch. 41 00
Spencer, 1st Cong. ch., Chas. W. Powers, 1 00
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, 123.24; 1st ch. of Christ, 107.13, 230 37
Taunton, Trinitarian Cong. ch., 123.75; Winslow Cong. ch., Edward F. Delano, 10, 133 75
Turners Falls, 1st Cong. ch. 70 00
Waltham, 1st Cong. ch. 66 00
Warren, Cong. ch. 45 25
Waverley, Cong. ch. 75 75
Webster, 1st Cong. ch. 90 75
Whitman, 1st Cong. ch. 53 04
Winchester, Rev. and Mrs. Doremus Scudder, 100 00
Woburn, Montvale Cong. ch. 18 81
Worcester, Plymouth Cong. ch., 608.35; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Park Cong. ch., 14.13; Central Cong. ch., Carrie F. Meriam, 1; Mrs. Geo. I. Rockwood, 25, 1,148 48
———, Essex North Association, 4 87
8,788 68

Legacies.—Gardner, Augusta G. Haywood, add'l, 6.25; Springfield, Chas. W. Kilbon, 152.96, add'l; Watertown, Lachlan Macdonald, by Chas. M. Abbott, Trustee, 5,340.29, 5,499 50
14,288 18

Rhode Island

Auburn, Miss S. J. Gilman, 1 00
Pawtucket, Park Place Cong. ch. 151 00
Tiverton, Bliss Four Corners Cong. ch. 5 00
157 00

Young People's Societies

Maine.—Greenville, Y. P. S. C. E. of Union Cong. ch., for Harpoot, 10 00
New Hampshire.—Lebanon, Daughters of the Covenant, for Harpoot, 1 00
Massachusetts.—Auburndale, Y. P. S. C. E., 20; Ballardvale, Y. P. S. C. E. of Union Cong. ch., 4; Haverhill, West Y. P. S. C. E., 5; Oxford, Y. P. S. C. E., for China, 1; South Hadley, Y. P. S. C. E., for Sholapur, 15; Taunton, East Y. P. S. C. E., for Adana and Harpoot, 15; Yarmouth, Jun. Y. P. S. C. E., for China, 2, 62 00
73 00

Sunday Schools

Maine.—Portland, 2d C. S. S., Mary Morrill Class, for Paotingfu, 117 00
New Hampshire.—Swanzey, 1st C. S. S. 4 75
Massachusetts.—Amesbury, S. S. of Union Cong. ch., 3.50; Holyoke, 2d C. S. S., 20; Newburyport, Central C. S. S., Beginners and Primary Departments, toward support Dr. E. L. Bliss, 3.56; Orange, Central C. S. S., for Shaowu, 30; Oxford, 1st C. S. S., 4.60; Springfield, S. S. of 1st ch. of Christ, toward support Dr. C. D. Ussher, 96.05; Tyngsboro, C. S. S., 2.60; Whitman, 1st C. S. S., 4.95, 165 26
Rhode Island.—Alton, S. S., for China, 2 50
289 51

MIDDLE DISTRICT

Connecticut

Ansonia, German Cong. ch. 13 00
Bridgeport, United Cong. ch., 627.55; Black Rock Cong. ch., 57.80; Swedish Mission Cong. ch., 11.50; Edward H. Allen, 10, 706 85
Bristol, Cong. ch. 500 00
East Haddam, 1st ch. of Christ, 14 73
Fairfield, Cong. ch. 200 00
Gilead, Cong. ch. 45 00
Greenwich, 2d Cong. ch., toward support Rev. W. H. Topping, 100 00
Haddam, Cong. ch. 30 00
Hartford, 1st ch. of Christ, 630 00
Kensington, Cong. ch. 6 28
Killingworth, Cong. ch. 15 00

Litchfield, Cong. ch., Auxiliary, Friend,	10 00
Milford, 1st Cong. ch.	165 00
New Haven, 1st Cong. ch., 500; ch. of the Redeemer, toward support Rev. P. J. Goertz, 133.87,	633 87
New London, 2d Cong. ch.	634 88
North Haven, Cong. ch.	89 48
Norwich, United Cong. ch., 63.56; Rev. Henry T. Arnold, 5,	68 56
Plainville, Cong. ch., Minnie L. Pierce,	20 00
Preston City, Cong. ch., Ellen C. Gillette,	10 00
Simsbury, 1st ch. of Christ,	36 02
Stonington, 2d Cong. ch.	102 60
Terryville, Cong. ch.	164 46
Thomaston, 1st Cong. ch.	10 45
Warren, Cong. ch.	43 84
Washington, 1st Cong. ch.	28 00
Winsted, 2d Cong. ch.	40 76
Woodstock, 1st Cong. ch.	33 91
———, Litchfield N. W. Assoc. of Cong. chs.	12 65
	4,365 34
Legacies.—New Preston, Walter Burnham, add'l,	18 00
	4,383 34

New York

Brooklyn, Flatbush Cong. ch., 621.39; Mapleton Park Cong. ch., Rev. Claude M. Severance, 5; Mrs. Mary F. Hebard, to constitute *Herself*, H. M., 100; Josephine L. Roberts, 15; M. L. R., of which 30 for Shaowu, 55,	796 39
Canandaigua, 1st Cong. ch.	50 00
Cortland, 2d Cong. ch.	5 70
Gloversville, Mrs. Kenneth Ormeston,	5 00
Greene, 1st Cong. ch.	17 50
Ithaca, 1st Cong. ch., 206.25; Rev. Wm. Elliot Griffis, 5.25,	211 50
Jamestown, 1st Cong. ch.	45 00
Lake View, Cong. ch.	13 50
New York, Manhattan Cong. ch., 75; Forest-av. Cong. ch., of which 30 in memory of Nellie M. Benedict, for Sholapur, and 10 for Adana and Hadjin, 40; Camp Memorial Cong. ch., 10; Broadway Tabernacle Cong. ch., J. Edward Giles, 5; K., for Mindanao, 625,	755 00
Nyack, Central Cong. ch.	8 30
Oriskany Falls, Cong. ch.	5 00
Pine Island, Cong. ch.	30 00
Riga, Cong. ch.	6 75
Riverhead, Sound-av. Cong. ch., 70; 1st Cong. ch., 22.31,	92 31
Rochester, Catherine E. Combs,	10 00
Schenectady, L. Vernon Adams,	2 00
Sherburne, Cong. ch., 196.41; Friend, 500,	696 41
South Hartford, Cong. ch.	4 30
Stuyvesant Falls, Cong. ch.	10 00
Syracuse, Good Will Cong. ch., toward support Rev. L. O. Wright,	150 00
Walton, 1st Cong. ch.	72 97
Westerleigh, Immanuel Cong. ch., for Inghok,	60 00
Woodhaven, Christ Cong. ch.	3 00
	3,050 63
Legacies.—Chappaqua, Otis Tiffany Barnes,	104 00
	3,154 63

New Jersey

Grantwood, Cong. ch.	63 20
Jersey City, 1st Cong. ch.	358 40
Montclair, 1st Cong. ch.	650 00
Ocean Grove, Ellen Ballard, for China,	25 00
River Edge, 1st Cong. ch.	27 32
	1,123 92

Pennsylvania

Lansford, English Cong. ch.	60 00
Milroy, White Memorial Cong. ch.	19 72
Philadelphia, Park Cong. ch., Wm. K. Patton,	5 00
Pittsburgh, Arlington Cong. ch.	7 00
Wyalusing, Mrs. Sarah C. Adams, 25, Friend, 50, all for China,	75 00
	166 72

Ohio

Akron, West Cong. ch.	240 00
Andover, Cong. ch.	20 00
Ashtabula, 1st Cong. ch.	20 30
Berea, Cong. ch.	9 80
Brookfield Slope, Cong. ch.	3 00
Canfield, Ellen Edwards,	8 00
Chatfield, Pietist ch.	18 00
Cleveland, Archwood-av. Cong. ch., 40; Park Cong. ch., 27; Trinity Cong. ch., 20; 1st Cong. ch., toward support Dr. O. H. Love, 19; Emanuel Cong. ch., 16.	122 00
Columbus, 1st Cong. ch., toward support Rev. E. T. Shaw, 225; South Cong. ch., 13,	238 00
Fairport, Cong. ch.	6 05
Gustavus, Cong. ch.	3 00
Hambden, Cong. ch.	3 00
Hamilton, Cong. ch.	8 00
Huntsburg, Cong. ch.	11 50
Kingsville, Mrs. Sarah C. Kellogg,	5 00
Lorain, 1st Cong. ch.	150 00
Lyme, Cong. ch.	7 70
Mansfield, 1st Cong. ch.	125 00
Maricttа, 1st Cong. ch.	152 25
Nelson, Cong. ch.	3 00
North Ridgeville, Cong. ch.	4 00
Oberlin, 2d Cong. ch., for Shansi, 50; United Cong. ch., Friend, to constitute *Rev. Nicholos Van der Pyl*, H. M., 50,	100 00
Painesville, 1st Cong. ch.	84 00
Strongsville, Cong. ch.	2 20
Toledo, Washington-st. Cong. ch.	67 04
———, Matured Conditional Gift,	400 00
	1,810 84

West Virginia

Huntington, 1st Cong. ch., toward support Rev. F. M. Price,	67 00

Florida

Daytona, Mr. and Mrs. Edgar M. Condit,	250 00
Winter Park, Cong. ch.	50 00
	300 00

Young People's Societies

Connecticut.—Goshen, Y. P. S. C. E.	25 00
New York.—Antwerp, Jun. Y. P. S. C. E., for Armenia, 5; New York, Camp Memorial Y. P. S. C. E., for Sholapur, 25; Tallman, Y. P. S. C. E., for Adana, 15,	45 00
	70 00

Sunday Schools

Connecticut.—Ansonia, German C. S. S., 5; Bridgeport, Black Rock C. S. S., 6.93; Bristol, C. S. S., 29.25; Derby, 2d C. S. S., 10; Hartford, S. S. of 1st ch. of Christ, 23.42; Newtown, C. S. S., for work among Armenians, 15; Winsted, 2d C. S. S., 15.58,	105 18
New York.—Canaan, C. S. S., 8.50; Nyack, Central C. S. S., 5,	13 50
Ohio.—Brookfield Slope, C. S. S., 1.90; Cleveland, 1st C. S. S., toward support Dr. O. H. Love, 4.75,	6 65
	125 33

Tennessee

Soddy, Cong. ch.	5 00

Alabama

Birmingham, Independent Presbyterian ch., Woman's Missionary Society, for Arupukottai,	20 00

Texas

Dallas, Central Cong. ch.	37 95
Wichita Falls, C. A. Rettmann, for Mexico,	10 00
	47 95

Oklahoma

Altona, Cong. ch.	1 50
Chickasha, Cong. ch.	4 50
Kingfisher, Cong. ch.	5 00
Manitou, German Cong. ch.	50 00
Oklahoma City, Pilgrim Cong. ch., of which 25 from Missionary Society, 31; Harrison-av. Cong. ch., 3.25,	34 25
Perkins, Cong. ch.	1 00
Pleasant Home, Cong. ch.	4 00
Weatherford, Cong. ch.	5 00
	105 25

Illinois

Bloomington, Cong. ch., Maud S. Lindley,	10 00
Chapin, Lyman F. Joy,	50 00
Chicago, Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 100; St. Paul Cong. ch., Ladies' Aid Society, 24.50; West Pullman Cong. ch., 15.02; Bowmanville Cong. ch., 12.25; Warren-av. Cong. ch., 8.89; F. H. Tuthill, 2,000,	2,160 66
Creston, Cong. ch.	200 00
Dundee, Cong. ch.	52 00
Galeshurg, Central Cong. ch., toward support Rev. F. E. Jeffery,	150 00
Garden Prairie, Cong. ch.	7 05
Geneseo, 1st Cong. ch., Eugenia Mather, 1.35; H. W. Pritchard, 1,	2 35
Geneva, Cong. ch.	15 16
Gridley, Cong. ch.	14 00
Hinsdale, Union Cong. ch.	128 54
La Grange, 1st Cong. ch.	325 00
La Moille, Cong. ch.	14 52
La Salle, Cong. ch.	41 25
Macomb, Sarah E. Cowdin,	1 00
Moline, 1st Cong. ch., 68.08; Union Cong. ch., 13,	81 08
Oak Park, Pilgrim Cong. ch., toward support Rev. and Mrs. C. A. Nelson, 49.40; 6th Cong. ch., 20,	69 40
Paxton, Cong. ch.	14 00
Pecatonica, 1st Cong. ch.	30 00
Peoria, Miss M. H. Bradley,	3 00
Plymouth, Cong. ch.	25 00
Poplar Grove, Federated ch.	20 00
Princeton, 1st Cong. ch.	22 31
Sandoval, J. B. Nowland,	25 00
Sheffield, Cong. ch.	28 25
Sumner Hill, Cong. ch.	8 60
Waverly, Cong. ch.	11 29
Wheaton, College ch. of Christ, of which 125 toward support Rev. W. C. Cooper,	160 00
Wyanet, Cong. ch.	31 00
	3,700 46
Legacies.—Dundee, Wm. R. Forrest, add'l,	4 50
	3,704 96

Michigan

Almont, Cong. ch.	25 00
Ann Arbor, Cong. ch., 200; Mrs. S. B. Holman, 10,	210 00
Benton Harbor, 1st Cong. ch., Friend,	5 00
Charlevoix, Cong. ch.	18 50
Charlotte, Cong. ch.	9 00
Chelsea, Cong. ch.	19 50
Conklin, Cong. ch.	4 80
Constantine, Cong. ch.	20 00
Detroit, North Woodward-av. Cong. ch., 250; Mt. Hope Cong. ch., 10,	260 00
Flint, O. H. W. Conover,	25 00
Grand Haven, Cong. ch.	3 75
Grand Rapids, East Cong. ch., toward support Rev. Francis M. Price, 50; 2d Cong. ch., 8.50,	58 50
Huhbell, Cong. ch.	3 30
Jackson, Plymouth Cong. ch.	7 50
Redridge, Cong. ch.	6 75
St. Clair, Cong. ch.	25 00
St. Joseph, Cong. ch.	50 00
South Haven, Cong. ch.	15 00
Traverse City, Mrs. Temple and Miss Chapin,	1 00
	767 60

Wisconsin

Beloit, 1st Cong. ch., of which 88.75 from Woman's Missionary Society, all toward support Rev. M. W. Ennis, 99.25; Students of Beloit College, toward support Rev. Paul E. Nilson, 135.35,	234 60
Burlington, J. F. Groff,	2 00
Madison, Eugene A. Gilmore,	10 00
Menasha, Cong. ch.	20 00
Windsor, Rev. L. E. Osgood, for Adana,	10 00
	276 60

Minnesota

Austin, Cong. ch.	47 43
Brainerd, 1st Cong. ch.	7 86
Crookston, Cong. ch.	5 82
Duluth, Pilgrim Cong. ch.	21 25
Excelsior, Cong. ch.	1 02
Fairmont, Cong. ch.	17 00
Mankato, 1st Cong. ch.	2 38
Milaca, Cong. ch.	14 28
Minneapolis, 1st Cong. ch., 136; Fremont-av. Cong. ch., 25.50; 5th-av. Cong. ch., 17; Pilgrim Cong. ch., 15.10; Linden Hills Cong. ch., 13.75; Lyndale Cong. ch., 7.08; Bethany Cong. ch., 1.36,	215 79
St. Paul Park, Rev. George S. Biscoe,	10 00
Sherburn, Cong. ch.	8 50
Stillwater, Cong. ch.	34 00
Wayzata, Cong. ch.	46 41
	431 74

Iowa

Blencoe, Cong. ch.	6 90
Carnforth, Cong. ch.	6 00
Cedar Rapids, Marie Kugler,	10 00
Charles City, Cong. ch.	66 00
Chester, Cong. ch., for Turkey,	18 37
Clinton, Cong. ch.	53 00
Des Moines, Plymouth Cong. ch.	6 00
Eddyville, Cong. ch., of which 5 from W. M. S.	11 00
Gilman, Cong. ch.	6 50
Grinnell, Cong. ch.	93 00
Hanford, Cong. ch.	6 00
Iowa Falls, Cong. ch.	26 75
Manchester, Cong. ch.	24 00
McGregor, Cong. ch.	8 00
Minden, Cong. ch.	44 00
Monticello, Cong. ch.	30 60
Newton, 1st Cong. ch.	200 00
Oskaloosa, Cong. ch.	22 00
Oto, Cong. ch.	5 70
Ottumwa, 1st Cong. ch.	26 00
Percival, Cong. ch.	4 40
Red Oak, B. B. Clark,	50 00
Sioux City, 1st Cong. ch.	133 00
Steamhoat Rock, Cong. ch.	16 00
Traer, Cong. ch.	28 80
Treynor, Cong. ch.	15 65
Washta, Cong. ch.	11 00
Waverly, Cong. ch.	22 00
Whiting, Cong. ch.	53 00
	1,003 67

Missouri

Kansas City, Wm. B. Henderson, 10; Nat Spencer, 5,	15 00
Maplewood, Cong. ch.	50 00
St. Louis, Fountain Park Cong. ch., 10; Immanuel Cong. ch., 8,	18 00
	83 00

North Dakota

Fargo, 1st Cong. ch.	10 00

South Dakota

Gregory, German Parish,	36 00
Isabel, German Cong. ch.	25 00
	61 00

Nebraska

Aurora, Cong. ch.	33 50
Bertrand, Mrs. C. D. Gearhart,	5 00
Camphell, Cong. ch.	22 50
Camp Creek, Cong. ch.	4 00
Clarks, Cong. ch.	49 00
Crete, Cong. ch., 35.88; German Cong. ch., 20,	55 88
Crofton, Cong. ch.	23 00
David City, Cong. ch.	60 50
Dunning, Cong. ch.	14 50
Hallam, German Cong. ch.	42 00
Hay Springs, Cong. ch.	12 50
Lincoln, Plymouth Cong. ch.	50 00
Newcastle, Cong. ch.	21 15
Norfolk, Zion Cong. ch.	30 00
Stockville, Cong. ch.	11 00
Sutton, Federated Cong. ch.	30 50
Taylor, Cong. ch.	9 04
Uehling, Cong. ch.	9 50
Wahoo, Cong. ch.	31 00
	514 57

Kansas

Garden City, Union Cong. ch.	30 00
Leavenworth, Cong. ch., Bessie B. Gregory,	15 00
Manhattan, 1st Cong. ch.	39 50
Newton, 1st Cong. ch.	9 75
Topeka, Central Cong. ch., 174; 1st Cong. ch., 23,	197 00
	291 25

Montana

Bozeman, Helen R. Brewer,	10 00

Wyoming

Green River, Cong. ch.	7 56
Van Tassell, Cong. ch.	4 50
	12 06

Colorado

Colorado Springs, 1st Cong. ch.	51 60
Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 250; Plymouth Cong. ch., 158.55,	408 55
Pueblo, Pilgrim Cong. ch.	2 32
	462 47

Young People's Societies

Iowa.—Gilman, Y. P. S. C. E.	2 50

Sunday Schools

Oklahoma.—Oktaha, C. S. S.	2 00
Illinois.—Avon, C. S. S., for Armenia, 5; Chicago, Madison-av. C. S. S., 6; Maywood, C. S. S., of which 6 for China and 6 for Armenia, 12; Rockford, 2d C. S. S., 6.90,	29 90
Michigan.—Detroit, Mt. Hope C. S. S., 5.28; St. Clair, C. S. S., 2,	7 28
Wisconsin.—Hartland, C. S. S., 1.50; Platteville, C. S. S., 18,	19 50
Minnesota.—Minneapolis, Bethany C. S. S., .68; St. Paul, Hazel Park C. S. S., 1.32; Sherburn, C. S. S., .85,	2 85
Iowa.—Gilman, C. S. S., 12.25; New Hampton, C. S. S., 4; Treynor, C. S. S., 1,	17 25
Missouri.—Oronogo, S. S. of Tower of Light Cong. ch., Willing Workers Class, for China,	5 00
Nebraska.—Clay Center, C. S. S., 14.03; Leigh, C. S. S., 2.20,	16 23
Colorado.—Eaton, C. S. S.	5 40
	105 41

PACIFIC DISTRICT

Arizona

Phoenix, 1st Cong. ch.	25 00

Utah

Salt Lake City, 1st Cong. ch., toward support Dr. Chas. L. Gillette, 337; Phillips Cong. ch., L. H. Page, for native worker, Madura, 10,	347 00

Idaho

American Falls, 1st Cong. ch.	1 00
Boise, 1st Cong. ch., 10; Wright Cong. ch., 10,	20 00
Bruneau, Cong. ch.	5 00
Grand View, Cong. ch.	9 00
Indian Valley, Cong. ch.	1 00
Kellogg, Cong. ch.	16 00
Mountain Home, Cong. ch.	25 00
Yale, Cong. ch.	3 00
	80 00

Washington

Bellingham, 1st Cong. ch., J. F. McCoy,	3 00
Cathlamet, Cong. ch.	12 00
Eagle Harbor, Cong. ch.	17 00
Lopez, Cong. ch.	10 00
St. John, Cong. ch.	17 00
Seattle, Fauntleroy Cong. ch.	10 00
Tacoma, 1st Cong. ch.	50 00
Washougal, Cong. ch.	1 91
	120 91
Less.—Kirkland, Cong. ch., acknowledged in August Receipts, now returned,	1 33
	119 58

Oregon

Gaston, Cong. ch.	24 40
Oregon City, Cong. ch.	64 70
Portland, 1st Cong. ch., toward support Rev. and Mrs. E. D. Kellogg, 250; 2d German Cong. ch., 85; Sunnyside Cong. ch., 50; Laurelwood Cong. ch., 19.12,	404 12
	493 22

California

Berkeley, 1st Cong. ch.	115 00
Brae, Cong. ch.	8 28
Buena Park, Cong. ch.	9 54
Campbell, Cong. ch.	57 50
Claremont, Cong. ch.	6 26
Corona, Cong. ch.	91 75
Eagle Rock, Cong. ch.	10 00
Eureka, Cong. ch.	5 75
Ferndale, Cong. ch.	14 10
Grass Valley, Cong. ch.	3 82
Lemon Grove, Cong. ch.	4 18
Lockeford, Cong. ch.	93
Long Beach, Cong. ch.	44 95
Los Angeles, 1st Cong. ch., 64.13; Pilgrim Cong. ch., 24.80; Garavanza Cong. ch., 20; Athens Cong. ch., 11.16; Bethany Cong. ch., 6.93; West End Cong. ch., 6.20; Gethsemane Armenian Cong. ch., 3.83; East Cong. ch., 3.10,	140 15
Montehello, Rev. R. M. Robinson,	12 50
Moreno, Cong. ch.	3 10
Norwalk, Cong. ch.	7 75
Oakland, Plymouth Cong. ch., 69; Calvary Cong. ch., 17.50; Olivet Cong. ch., .71; Mrs. S. H. Griffin, 10,	97 21
Pasadena, Pilgrim Cong. ch.	6 50
Petaluma, Cong. ch.	4 90
Pittsburg, Cong. ch.	3 22
Pomona, Cong. ch.	16 74
Redlands, Cong. ch.	139 50
Rio Vista, Cong. ch.	1 03
Sacramento, Cong. ch.	9 74
San Diego, 1st Cong. ch., 56.35; Mission Hills Cong. ch., 31; Logan Heights Cong. ch., 9.30,	96 65
San Francisco, 1st Cong. ch., 57.50; Richmond Cong. ch., 17.25,	74 75

Santa Barbara, 1st Cong. ch.	31 00	
Santa Rosa, 1st Cong. ch.	2 65	
Sierra Madre, Cong. ch.	46 50	
Sonoma, Cong. ch.	11 50	
Sunnyvale, Cong. ch.	12 07	
Whittier, Cong. ch., of which 100 toward support Rev. C. A. Reed,	125 00	
	1,214 52	

Hawaii

Honolulu, W. B. M. of the Hawaiian Islands, of which 30 for Mt. Silinda and 30 for Lintsing, 60; T. Richard Robinson, for Armenia, 100,	160 00	
———, Churches, through Hawaiian Board,	43 36	
	203 36	

Young People's Societies

Washington.—Seattle, Edgewater Y. P. S. C. E., for Turkey,	4 25	
Hawaii.— ———, Y. P. S. C. E., through Hawaiian Board,	40	
	4 65	

Sunday Schools

Utah.—Salt Lake City, Phillips C. S. S.	8 00	
Idaho.—Challis, C. S. S., King's Daughters Class, for Harpoot, 10; Kellogg, C. S. S., 21,	31 00	
Washington.—Usk, C. S. S.	1 00	
California.—Lockeford, C. S. S., of which 15 for Harpoot, 16.72; Petaluma, C. S. S., 1.15; Pittsburg, C. S. S., .66; San Francisco, Italian and Spanish C. S. S., .58; Tipton, C. S. S., 1.36,	20 47	
	60 47	

MISCELLANEOUS

From the *Canodo Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer, 100 00

From the *American Missionary Association*

Irving C. Gaylord, New York City, Treasurer

Income of Avery Fund, for missionary work in Africa,	1,952 69	

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	12,048 42	
For allowances, grants, outfits, and refits of missionaries,	2,730 52	
For storehouses, etc., Mt. Silinda,	1,340 00	
For repairing roof of school, Ahmednagar,	45 00	
For repairing roof of school, Madura,	50 00	
For repairs on night school building, Matsuyama,	300 00	
For Union Christian College for Women, Madras,	1,000 00	
For desks for school, care Miss Jean P. Gordon,	175 78	
For evangelistic work, Shansi,	200 00	
For housekeeping grant for missionary, Shansi,	75 00	
For running expenses, girls' school, Barcelona,	125 00	
	18,089 72	
To transfer grant in September Receipts for Matsuyama,	5,000 00	13,089 72

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 71,689 38

For Taiku Hospital,	952 42	72,641 80

From *Woman's Board of Missions for the Pacific*

Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 3,600 00

Toward support of missionaries, Japan,	800 00	4,400 00
		90,131 52

Additional Donations for Special Objects

Maine.—Camden, Mrs. Edward Crane, for work, care Rev. and Mrs. H. A. Neipp, 10; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 168.83, 178 83

New Hampshire.—Lake Winnepesaukee, Summer Campers, for Smile of God Chapel, care Rev. E. H. Smith, 183; ———, Friend, of which 1,500 for work, care Rev. Watts O. Pye, 900 for work, care Rev. E. W. Galt, 600 for work, care Rev. E. D. Kellogg, 500 for work, care Rev. F. B. Bridgman, 400 for work, care Rev. L. J. Christian, 285 for work, care Rev. A. D. Heininger, and 250 for work, care Rev. V. P. Eastman, 4,435, 4,618 00

Vermont.—Castleton, Rev. Robert G. McLeod, for work, care Rev. Watts O. Pye, 10 00

Massachusetts.—Boston, 2d Cong. ch. (Dorchester), Chas. A. Ufford, for preacher, care Rev. L. J. Christian, 15; Brockton, Mrs. Evelyn Hunter, for Girls' Boarding School, care Mrs. W. H. Sanders, 5; Brookline, Friend, for native teacher, care Rev. J. X. Miller, 40; Holyoke, 2d Cong. ch., for work, care Rev. W. O. Pye, 49; Lancaster, Rev. Dwight Goddard, of which 200 for work, care Rev. E. D. Kellogg, and 100 for work, care Rev. J. S. Augur, 300; Lowell, Mrs. Mary W. Richardson, for work, care Dr. J. B. McCord, 5; Lynn, Central C. S. S., for work, care Rev. J. X. Miller, 17.17; Monterey, Mrs. Fanny Thompson, through Mrs. T. D. Christie, for work, care Rev. Paul E. Nilson, 2; Newburyport, Elizabeth L. Ilsley, for work, care Mrs. Edward L. Bliss, 7; Northampton, Minnie Goodnow, through Miss M. L. Sawyer, for nurse, care Dr. F. F. Tucker, 25; do., Friend, through do., for medical work, care do., 5; Northboro, C. S. S., Primary Department, for work, care Dr. J. B. McCord, 7; Pittsfield, Mrs. D. M. Collins, for work, care Rev. F. C. Laubach, 250; do., Miss A. H. Ferrey, for use of Dr. P. T. Watson, 10; Templeton, Trinitarian C. S. S., for use of Mrs. E. E. White, 20; Worcester, Mr. and Mrs. Charles O. Pratt, for native worker, care Rev. J. P. Dysart, 36, 773 17

Connecticut.—Hartford, Sundry donors, through Eddy Asirvatham, for boarding school, care Mrs. C. Stanley Vaughan, 17.55; Litchfield, Daisy Chain, for work, care Rev. W. P. Elwood, 5; Mansfield, Y. P. S. C. E., for student, care Rev. E. H. Smith, 55; New Haven, Grace Rood, for medical work, care Dr. J. B. McCord, 1.07; Salisbury, C. S. S., Young Men's Class, for native preacher, care Rev. R. A. Hume, 15; Terryville, E. C. B., for work, care Dr. J. B. McCord, 30, 123 62

New York.—Antwerp, Cong. ch., Mrs. Charlotte Brown, for student, care Rev. E. H. Smith, 15; Brooklyn, Mrs. Geo. H. Dowkoutt, for pupil, care Mrs. H. A. Neipp, 20; do., Madeline B. Howe, for pupil, care Miss Belle Nugent, 15; do., M. L. R., for Annie Tracy Riggs Hospital, care Rev. H. H. Riggs, 10; New

York, Diana Wertheim, through Lillian L. Picken, for school, care Rev. J. L. Moulton, 110; Poughkeepsie, Mrs. Anna W. White, for Arthur ch., care Rev. F. E. Jeffery, 60; White Plains, Chatterton Hill S. S. of Westchester Cong. ch., for Kautha School, care Miss Jean Gordon, 45; do., Louise L. Hathaway, through Miss L. L. Picken, for village school, care Rev. J. L. Moulton, 50, 325 00

New Jersey.—Collingswood, Margaret F. Elwell, for student, care Rev. E. H. Smith, 10; Upper Montclair, Christian Union ch., for work, care Rev. F. C. Laubach, 225, 235 00

Pennsylvania.—Harrisburg, Daniel S. Lowe, for school, care Rev. E. H. Smith, 15; Lansdale, Schwenkfelder S. S., Bible Class, for use of Miss F. K. Heebner, 33; do., Mrs. O. S. Kriebel, for building, care do., 150; Palm, Schwenkfelder ch. and S. S., for use of do., 62; do., Schwenkfelder S. S., Merry Workers Bible Class, for work, care do., 11; Philadelphia, 1st Schwenkfelder ch., for scholarship, care do., 35, 306 00

Ohio.—Cleveland, 1st Cong. ch., Mary M. Hobbs, for orphan, care Miss Ruth A. Parmelee, 30; do., Friends, through Miss M. L. Sawyer, for nurse, care Dr. F. F. Tucker, 100; Youngstown, Mrs. J. W. Parkin and family, for pupil, care Mrs. B. V. Mathews, 20, 150 00

Tennessee.—Nashville, Carrie B. Chamberlain, for Foochow Hospital, care Dr. H. N. Kinnear, 5 00

Illinois.—Chicago, Anna M. Millard, for auto, care Miss E. L. Wood, 200; do., Friends, for school for street children, care Rev. F. B. Bridgman, 56.25; do., Friends, through Miss M. L. Sawyer, for work, care Dr. F. F. Tucker, 48; Galesburg, Knox College, for Knox-in-India Plan, care Rev. F. E. Jeffery, 10; Oglesby, Union ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Rockford, Minnie C. Benson, for medical work, care Miss Myra L. Sawyer, 100, 514 25

Michigan.—Grand Rapids, Smith Memorial ch., for work, care Rev. A. E. LeRoy, 200 00

Minnesota.—Mankato, Mary L. Dougherty, for pupil, care Rev. W. O. Pye, 25; Minneapolis, Plymouth C. S. S., for McKinley Boys' School, care Rev. A. A. McBride, 83.62, 108 62

Iowa.—Des Moines, Annie D. Merrill and Samuel A. Merrill, for doctor's residence, care Dr. C. L. Gillette, 250; Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Red Oak, Mrs. Charles E. Carey, in memory of Rev. M. S. Frame, for evangelist, care Rev. E. W. Galt, 250, 525 00

Missouri.—Monroe City, Mrs. S. F. Johnson, for orphan, care Miss E. M. Blakely, 40; Old Orchard, Y. P. S. C. E., for native worker, care Dr. F. F. Tucker, 26, 66 00

North Dakota.—Grand Forks, O. A. Webster, for native workers, care Mrs. M. M. Webster, 25 00

South Dakota.—Ipswich, Rev. E. B. Tre-Fethren, for native helper, Foochow, 15 00

Nebraska.—College View, W. A. Forsythe, through Rev. E. W. Ellis, for his work, 30; Omaha, Mrs. Palmer Findley, for work, care Rev. and Mrs. B. V. Mathews, 60, 90 00

Kansas.—Wichita, Rev. G. S. Ricker, for teacher, care Rev. W. O. Pye, 25 00

Colorado.—Denver, Ohio-av. Cong. ch., for native teacher, care Rev. R. W. McClure, 60; do., Missionary Union, through Miss M. L. Sawyer, for nurse, care Dr. F. F. Tucker, 50, 110 00

Idaho.—Nampa, Friends, through Rev. E. W. Ellis, for auto, care do. 128 13

Washington.—Seattle, Keystone C. S. S., King Arthur's Court, for hospital work, care Dr. W. A. Hemingway, 10 00

California.—Berkeley, Rev. R. C. Brooks, 5, and Friend, 5, both for use of Dr. and Mrs. H. N. Kinnear, 10; Los Angeles, Hollywood Cong. ch., Mr. and Mrs. J. L. Pendleton, for Bible-woman, care Miss Isabelle Phelps, 40; do., S. S. of ch. of the Messiah, Miss Fifield's Class, through Rev. C. A. Reed, for orphans, care Mrs. Alex MacLachlan, 3; Pasadena, Mrs. T. D. Christie, for pupil, care Miss Mary G. Webb, 25; do., Baldwin Coolidge, for native worker, care Rev. Wm. B. Stelle, 25, 103 00

Canada.—Montreal, American Presbyterian S. S., for work, care C. C. Fuller, 50 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For work, care Miss Elizabeth Waddell,	200 00	
For pupil, care Miss Olive Greene,	325 00	
For pupil, care Mrs. R. A. Hume,	15 00	
For work, care Miss Isabelle Phelps,	12 50	
For use of Miss Clara C. Richmond,	10 00	562 50

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For beds in hospital, care Dr. P. T. Watson,	75 00	
For use of Miss Lena Leitzau,	75 00	
For use of Miss M. L. Sawyer,	33 00	
For hospital, care Dr. P. T. Watson,	10 00	
For kindergarten, care Mrs. Watts O. Pye,	8 00	201 00

Income St. Paul's Institute

For St. Paul's Institute,	473 75
	9,951 87
Donations received in October,	135,478 03
Legacies received in October,	8,787 14
	144,265 17

Total from September 1, 1920, to October 31. 1920. Donations, $215,593.49; Legacies, $9,306.84 = $224,900.33.

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott,	25 00

Angola Fund

Massachusetts.—Pittsfield, 2d Cong. ch.	25 00
North Carolina.— ———, Woman's Missionary Union,	100 00
Tennessee.—Memphis, 2d C. S. S.	2 00
Alabama.—Montgomery, 1st C. S. S.	8 28
Louisiana.—Abbeville, St. Mary's Cong. ch., 5.50; New Orleans, University Cong. ch., 50,	55 50
Texas.—Anadarko, St. Peter's Cong. ch., 8.25; Beaumont, Graham Cong. ch., 26.60; Corpus Christi, 1st Cong. ch., 16.50; Dallas, Plymouth Cong. ch., 16.50; Houston, Pilgrim Cong. ch., 21.45; Roxton, Bethel Cong. ch., 3.30; Runge, Cong. ch., 9.90; Stelltown, New Hope Cong. ch., 3.30,	105 80
Oklahoma.—Boley, Eureka Cong. ch., 16.50; Oklahoma City, 2d Cong. ch., 4.95,	21 45
Illinois.—Chicago, Lincoln Memorial Cong. ch.	24 50
	342 53

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